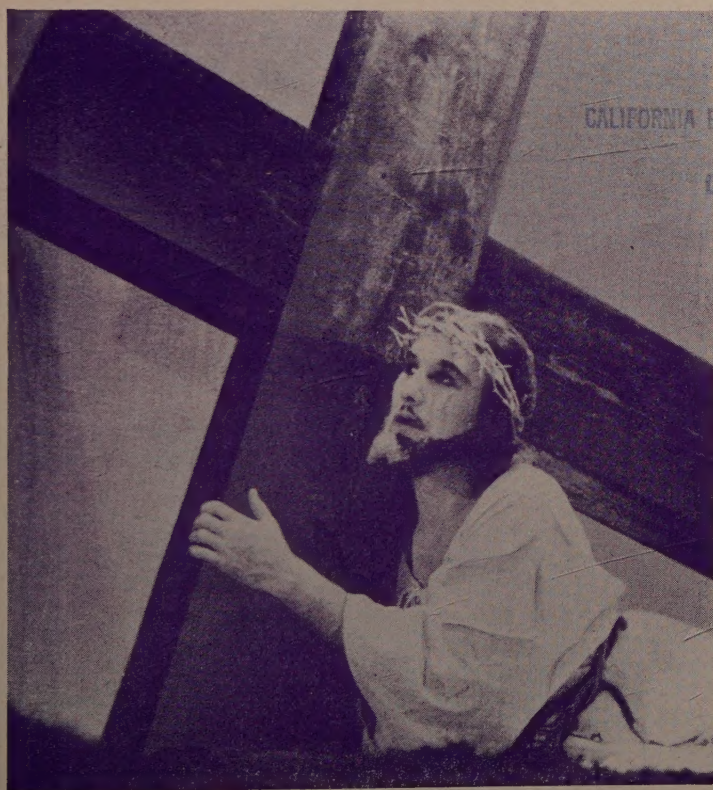


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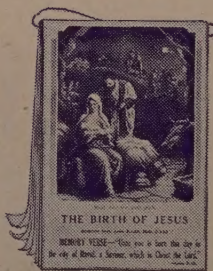
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CONTENTS

Teaching Religion	95
Maj. Claude Richmond	
World Co-operation	96
Roy C. Helfenstein	
Unbelief Incredible	98
Aaron N. Meckel	
Hosanna (Poem)	101
Walter R. Young	
Editorial	100
Church Methods	102
Good Friday	
Evangelism	
Reconsecration Service	
Clergy Internes	
Rural Life Sunday	
Family Week	
Sermons	108
Light in Darkness	
John W. McKelvey	
First Cry	
Edwin Wyle	
Mortgage on You	
Richard L. James	
Communion Sermon	
Clarence E. Macartney	
Junior Pulpit	115
Windows for Soul	
Keep Hold on String	
Little White Lies	
Illustrations	118
Recent Books	122
Mid-Week Suggestions	125
Topical Index	129
Buyer's Guide	130

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Admission of Guilt

A famous visitor to France was permitted to visit the arsenal of Toulon, where a large number of men, condemned for serious crimes, were at work on a government project. As a mark of esteem, the visitor was told that he might choose one of the condemned men to be set free. He promptly asked one prisoner after another the reason for his punishment. Each in turn declared his innocence, claiming he had been unjustly accused and found guilty. In time, the visitor came upon a fine, big man with a sorrowful face, who promptly admitted his guilt, and said, "I admit having committed the crime; I deplore it, and know that I deserve my punishment. I only hope I can atone for it."

Turning to the officer in charge, the visitor said, "This is the man I should like released, and given his freedom. He is the first who feels he has done wrong, and admits his guilt and rightful punishment. He hopes to earn his forgiveness."

Does God ever have to listen to us denying our guilt and maintaining our innocence in the face of punishment? Have we ever heard God's voice say to us, "Behold, I will plead with thee, because thou sayest I have not sinned?"—*Watchman-Examiner*.

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Additional entry at East Aurora, N. Y.

THE F. M. BARTON COMPANY, PUBLISHERS, INC.

Joseph M. Ramsey
Editorial Office
East Aurora, N. Y.

Subscription Dept.
The Expositor
East Aurora, N. Y.

W. S. Ramsey
Caxton Bldg.
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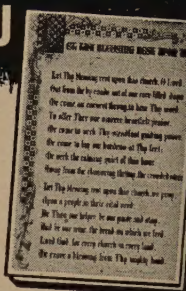
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THE TEACHING OF RELIGION

MAJOR CLAUDE RICHMOND

EVER since graduating from high school I have been a teacher, starting in a country school on a county certificate, moving through teachers' college, university and seminary, and even teaching telegraphy in the artillery in the first World War. I spent some years in public school work, and for a quarter of a century in the ministry. Only recently have I fully realized that the teaching I received, and the best example of teaching I observed, was by my father, an old-time harness maker who once took me to "cub."

In my first pastorate, a college town, I was shocked at the ignorance of students and other educated people regarding the Bible, the church, and religion in general. So I formed classes to study the popular texts of the day, and managed to get considerable information into the minds of those who attended. Yet I found that, on the whole, people who weren't particularly well posted on the facts I was teaching lived just as good moral and religious lives as did my graduates.

Through the years that have passed since the discovery of mine, I have met many with pathetic trust in their knowledge about the Bible and God rather than in knowing Jesus their Savior and Lord. They may be able to win prizes in a quiz about the Bible, yet they have the real bread of life. A man who knew which was the central verse of the Bible, the longest and shortest chapter, and similar facts, seemed to feel vastly superior to the minister when I indicated I wasn't much concerned with such information, asking him whether he knew the central message of those chapters for his own life. A neighbor recently grieved about a verse a friend of hers had quoted as specific, definite information as to how the world should end. I found it to be part of a doom prophecy against the wicked, while in the next chapter, had the "well-informed" woman looked, was an equally strong definite passage on salvation, joy and comfort for the people of God. We know the danger of inductive conclusions based on too few texts.

trans' Home
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urch, 1949

What, then, would be good teaching of religion? A neighbor pastor gave a good suggestion in his paper on William McGuffey and his Eclectic Readers, showing how religion was taught in them as a part of the life of the people of that day, in the readers which were the pioneers' "Aesop, Moses and Emily Post." He definitely stated his theme as the teaching of religion, and the use of his material as an illustration of the theme that "religion cannot be adequately taught as a separate subject, or adequately practiced as a separate department of life. Yet our discussion was approximately eighty per cent on McGuffey and his readers, eighteen per cent on the writer and his techniques, and possibly one per cent on the teaching of religion.

We are beginning to realize that our world wars were wars of religion as definitely as those of earlier times for which the church was more directly responsible. We recognize fascism, communism and other ideologies as religious, pursued with evangelistic fervor, with creeds, prophets, martyrs, and even apocalyptic expectations and promises. We have seen them promoted by excellent examples of propaganda and teaching. Yet we have been slow to change the old, ineffective ways of attempting to teach Christian living, leaving propaganda as something in itself essentially evil.

We may see the contrast in two troops of Boy Scouts. For Scouting is a technique of transmuting the abstractions of the Scout Law—"A Scout is trustworthy" etc.—into boy living. One scoutmaster, with a nice log cabin meeting place, merely had his boys go through the parliamentary motions of a meeting, answer a few factual questions about words in the manual, play a little and call themselves Scouts. Another scoutmaster would take his boys on a hike, have them solve the problems they faced on bridging streams, cooking meals, observing nature. We can no more consider a youth a real Christian because he knows the catechism than we would trust a boy as a qualified scout merely because he could recite the Law.

Or to return to the harness shop. I began to learn by playing there as a small child,

trying to make things from scraps of leather and using the same tools father did at the bench. When I started as a "cub" Dad did not deliver me a lecture: "Hame straps are eighteen inches long by one and one-quarter wide, with a bockle on one end and a billet on the other. You mark a straight-edge with a scratch awl, cut with a round-knife, then set your cutting guage at one and one-quarter inch, cut your straps, etc., etc." Yet that is exactly the way we try to teach religion! Instead, he gave me a number of straps, showed me how, and had me run them through the creasing machine, skive down one end and cut a billet end on the other, punch the holes, blacken the edges, and so on until I had the hame straps finished.

My contention is that religion must be taught, not as an information course whose sole end is to pass a quiz and hope for eternal life on the grounds that we know facts about God, but rather as a trade taught by the old "cub" system, or, indeed, going back even farther to the old apprentice system. It should be taught as living, as one is taught to walk or to care for his health.

But parents and some ministers say, "I am not a teacher. I must delegate my responsibility." I answer they cannot delegate parenthood and they are constantly teaching all youth with whom they come in contact, whether they wish it or not.

The mother who spends the afternoon at bridge and comes home glorying in the "what-

not" she won as a prize, is teaching her children, and many gamblers may have had similar primary lessons. The father who proudly plays his talent as a bartender for company, teaching his children, and many a drunk may have learned his first lessons there.

But also, the father and mother, (and it is much better as a joint project for both together), who show by their lives that such things, are neither necessary nor desirable, despite the continuous propaganda of movies and novels; and who conduct family prayers and have grace at meals, who worship with their children in Sunday school and a worse program they can understand, are doing a fine job of teaching.

It may be necessary to do some negative teaching by removing some comic books and similar material from the children's sphere as a sort of sanitary measure. But the main teaching is positive living in happy, Christian homes.

When the church recognizes that all the parents are on its teaching staff and gives them adequate training and materials, as well as supervision, we will be teaching religion much better. For Christianity is not a fact subject to be dug from an encyclopedia or history book. Rather, it is life, and must be learned by living. It is a "trade" which must be taught on the bench, working together on common projects. It is "scouting" in which one learns to "Be Prepared" by actually doing what is essential.



The Prospect of

WORLD COOPERATION

ROY C. HELFENSTEIN

THE rapid shrinking of the world in point of distance, as measured by time, increases the demand for cooperation between nations and between groups within the nations, if the world is to survive.

Modern inventions and modern conditions are bringing the East and the West closer together every day, physically. Under such conditions, unless there is cooperation, there is bound to be clash—unless the nations come closer together spiritually as they come closer together physically, collision and wreckage are inevitable.

*First Congregational Church
Mason City, Iowa*

Modern means of transportation and communication have made the world into a neighborhood. Unless the social and religious idealism of the nations speedily function to make the world neighborhood into a world brotherhood, the barriers of distance having been obliterated—suspicions, prejudices, antipathies and hatreds will be even more intensified because of the present geographical proximity.

One of the greatest promises of world cooperation is the reviving interest within denominations and among leaders in business and industry, in World Christian Mission effort. There can be no effective cooperation between the nations in the economic and

tical realms without such being motivated or directed by a Christian impulse. If the representatives of the United Nations were Christians, their efforts, instead of being characterized by cavi and contention, would be characterized by good-will and cooperation. Hatred and contention get the world no-where except nearer to greater calamity than it has experienced. But Christian good-will and Christian cooperation would speedily bring the world into its desired haven of peace and progress.

It is easy for us here in America to criticize Communistic Russia for its unpardonable and vicious refusal to go along in building for World Peace; but let us not forget that it was called Christian America, following the First World War, which played the same role. Russia is now playing, when the nations of the world were then seeking to build for World Peace. To our eternal shame, it was our own nation which at that time refused to go along with other nations in effecting and promoting the League of Nations. If we had proceeded differently, if our nation had then entered wholeheartedly into the League of Nations, instead of taking the attitude for which we are so severely condemn Russia for taking, World War II might have been averted—and very different the world situation might now

The world today is threatened with moral and spiritual breakdown. The leaders of the nations and the leaders in world affairs need to realize that no political manipulation, no economic panacea can save the situation. But the economic system and any political regime in the hands of Christ-minded men and women could bring hope for a better tomorrow.

We cannot help musing at times on what the world must think regarding the appeals from a divided Church for a United World. We cannot help seeming incongruous for an institution which needs to set its own house in order on the score of getting together, for which an institution to be emphasizing the importance of the nations getting together. In the rising tide of ecumenicity within all branches of the Church, the growing interest in a United Protestantism, the deepening conviction about Christian Union on the part of laity and clergy, gives promise of a more effective cooperation between the churches, which is absolutely essential to the realization of world cooperation. A divided church cannot hope to have much influence in effecting a United World. Indeed it seems well-nigh sacrilegious for a divided Church to ask for a United World. If the churches under the one ban-

ner of Christ cannot unite, what right do they have to expect that the nations under their different flags shall be able to unite? It is not strange that the response to the solicitous interest of the Church in its efforts to effect a United World, should be,—“Physician heal thyself.”

No doubt there are many questionings in the minds of other nations as regards the incongruity and inconsistency of our nation assuming the responsibility for setting other nations in order when its own house remains in such disorder in every realm of its citizens' interests. Certainly the gods must laugh in derision as they look upon our efforts to direct the affairs of other nations while the imbecility of our own government permits and encourages needless strikes and lock-outs to be multiplied to the suffering and peril of the social and economic welfare of all its citizens and of the nation itself and of the world at large; while with scandalous extravagance and wastefulness our government is being subsidized by partisan politics at the expense of the people's welfare. Again, “Physician heal thyself” must be the retort of an onlooking world.

There must be intelligent, constructive cooperation between the various groups within our own nation, before we as a nation can hope to be able effectively to promote world cooperation. Our pleas for racial justice must sound but as hollow mockery to other nations knowing of the racial prejudice existing within our borders, where even the rights of citizenship are denied to millions of our native born, and where society viciously slams the doors of opportunity on the faces of millions of people who have lived their entire lives in America, simply because the color of their skin is one of the many shades of black. Indeed it is unpardonable hypocrisy for us as a nation to herald abroad our idealism for racial justice for the world while we as a people complacently permit scandalous racial injustice to millions within our own borders.

The times and conditions in which we live call for a great deal more than merely talking about the need of world cooperation; they call for the actual practicing of cooperation between all the groups within our own nation, that we as a people, without apology and without the handicap of insincerity, may be qualified worthily and effectively to cooperate with other peoples “under God” in setting the world itself in order.

There are thousands of self-styled leaders running here and there throughout our nation
(See page 128)

THE INCREDIBILITY OF UNBELIEF

AARON N. MECKEL

WHEN the beloved Professor William James of Harvard passed away, his wife sent word to George Angier Gordon of the Old South Church of Boston, as follows: "I want you to officiate at William's funeral. I want no hesitation or deleted utterances at this service". Nor is there anything hesitant about our proclamation on Easter Day, concerning the best news ever given: that Jesus Christ, the Son of God, rose again from the dead and ever liveth! There's something of the blowing of bugles and the marching of many legions about this Easter proclamation! In fact, to believe the opposite, that death got the better of our Lord in the great encounter of the ages, would be sheer incredulity.

A man named Paul, standing before a puppet despot asked the question of the ages: "Why should it be thought incredible that God should raise the dead?" The query was put with special reference to the resurrection of that Prince of Life who could not be holden of death. You see, Paul's was a good strategy. He placed the burden of proof where it belonged on skepticism and unbelief. Brushing aside at once all irrelevance, he massed the evidence for faith, made his own personal witness as a Christian, and left the decision at Agrippa's door. Underline this, friend: in the realm of the ultimates and intangibles Christian faith has fewer questions to answer than unbelief!

And so on the glad day adopt the strategy of Paul. We celebrate some of the living evidences for belief in the Resurrection, until unbelief is seen to be what in reality it is, a thing incredible.

I

Suppose we begin close in: here is a life, formerly defeatist, joyless and useless, now Christ-centered, radiant and useful, as the result of life-giving faith. Indeed, poor, blind Agrippa, pagan that he is, has the most convincing proof for the truth of the Resurrection right there before him in a life already risen from the death of sin and disobedience, . . . for there was Paul! The primary evidence of the Resurrection of our Lord and of Eternal

*First Congregational Church
St. Petersburg, Florida*

Life for the believer lies not in a book, creed or organization. Rather do we point to an unbelieving world to a life in which a resurrection has already taken place. You simply cannot account for so profound a revolution in a life on the basis of human strategy, according to which one blows on his hands and says, "Snap out of it! Buck up, now, as your will power!" Those who have tried know how utterly bankrupt that counsel is. Give us rather a life like that of the two born Paul,—and some rare souls we know—lives which have fed at an eternal spring come under the spell of a divine master. They have been seized upon by a new life principle. Listen to this: "If ye then be risen with Christ, seek the things that are above,—And this: 'If a man be in Christ, he is a new creature!'" Such evidence doesn't attempt to explain. It simply and powerfully states the fact!

II

Again, consider the fact of the perennial vitality and on-march of the Church of the Living God! Remember that He, who is Himself the Resurrection and the Life said, "Upon this rock I will build My Church and the gates of hell shall not prevail against it." And they haven't! A mere supposition or miracle cannot produce a miracle that has lasted almost two thousand years. Recall Einstein's statement concerning the Confessional Church in Germany. With the menace of Hitler's stalking central Europe, the celebrated scholar found himself looking to the great centers of learning to the statesman, to the business tycoons, for resistance. But they all, with one accord, went down before its bludgeoning. Only the Christian Church offered resistance and dared to say, "Thus far and no farther." Small wonder that Einstein should say, "I now confess that what I once despised I now unreservedly admire!"

Dr. E. Stanley Jones in his book "THE WAY" tells how, after the battle of Waterloo the news was signalled to England, "Wellington defeated—." A mist came over at that point, and a nation went into mourning. The mists lifted and the full message came: "Wellington defeated Napoleon," and so

was turned into joy. Likewise, the news signalled from a hill called Calvary, "is defeated—", and the mists gloomed and veiled the earth for three days. But on the morning the mists cleared and the full authoritative message got through: "Jesus is defeated death," whereupon Christian lovers could shout, "O Death where is thy victory?" And have been singing it ever since! Only a living Christ could produce a living Church. After the Resurrection of their Lord, formerly cowering and frightened men streamed out from behind closed doors to say, "We are more than conquerors through Him that loved us." "Like a mighty army moves the Church of God!" that was written after, not before, the Resurrection of Jesus Christ. Indeed, the power and the power and the fact of the Resurrection was gathered up into a radiant fellowship, the Christian Church. To believe anything less than that, would seem to be not only unbelievable, but sheer gullibility.

III

Look also at the persistence of the Kingdom of God—at this amazing faith and confidence that we can do something as Christian men and women to make the lot of mankind better in this world. You can't explain that apart from the phenomenon of the Christian hope and faith. It began back there on a hilltop overlooking Jerusalem when the Risen Savior stumbled eleven men, and pointing to the world that stretched before, said, "All authority in heaven and on earth has been given unto me. Now go and build the design of the Kingdom of God you have learned into the structure of the world. And I will be with you always."

If there be no infinite pattern and design regarding our human efforts to abolish sin, ignorance, sin and hate, to stop the madness of war, to lift the burden off the back of the oppressed, then, as a great reformer (Madstone) put it, we might as well plunge our noses into a chloroformed handkerchief and be done with it all. You remove the motive to progress. Human history becomes a tale told by an idiot." Those who have only flung themselves into the redemption of humanity were for the most part great failures. One thinks of Sir Wilfred Grenfell, Florence Nightingale, Elizabeth Frye, Albert Schweitzer. It is precisely the flippancy, selfish and irreverent who say, "Let us drink and be merry, for tomorrow we die." Recall Browning's words:

"Now is for dogs and apes; man has forever."

The longer I preach, the less awed I am by huge, mulling crowds on special days, and the more I long for persons to be laid hold on by the Kingdom vision. What a carry-over Easter would have then! If you really care about the kind of world your children are going to have to live in, then you must join your strength to this task. Then you must help keep the great Easter hope alive. Only it can sustain social progress.

Harry Emerson Fosdick tells of the little Church on the coast of England which was ruined in a hurricane. A representative of the British Admiralty inquired concerning plans for its rebuilding. When he was told that the congregation could ill afford it, he replied as follows: "If you do not rebuild the Church, we will: That spire is on all our charts and maps. It is the landmark by which the ships of the seven seas steer their course."

Only those who have risen from the death of an inner, spiritual indifference can truly pray each day, "Thy Kingdom come on earth, beginning with my life."

IV

Here, now, is one more evidence: the enduring grip of a living Christ on the human heart,—try and measure unbelief against that massive fact! In other words, we are not discussing a pale, anemic immortality of influence. We are thinking of the living, risen Christ as an infectious, vitalizing Presence and Power, which, once it gets inside a man, enables him to say, "I can do all things through Christ which strengtheneth me."

Therefore, let no one here today say, "It doesn't matter what I believe concerning Easter and the Resurrection. It is at best only a plausible hypothesis. I feel no need of self-committal." That is the language of fool-hardiness! The truth is, it matters profoundly in day by day living what you believe concerning the eternal hope. Not long ago I had occasion to see at first-hand how unbelief and skepticism let people down in time of crises. There was a great sorrow in a home, and no spiritual capital with which to meet it. The mighty and comforting words of I Cor. 15 were read, but they struck no fire in responsive hearts. One thought of the Scriptural words, "Without God and without hope in the world." And of those other words of the inspired Apostle: "If (for you) Christ be not risen, then your faith is vain, ye are yet in your sins." How often honest and grateful

(See page 127)

The Editor's Columns



The Call of the Wild

AND then there was Lily, Okefenokee Lily, who I believe has been mentioned in these columns before. Lily is, or was (and thereby hangs this tale), a lovely swamp otter, intelligent beyond words, the quintessence of inquisitiveness, light of heart, anxious to please, inviting to fondle, unquestionably the most fascinating animal it has ever been my delight to know.

Lily was salvaged from a marauding canine bent on the destruction of the little Otter family, but which was in turn destroyed by it, rather by Lily's mother who fled the family of three babies she had defended, and left them to the mercies of the Otter Fates which had taken over.

Eyes not yet opened, the tiny triplets found their way, shortly, into the hands of a sympathetic soul, who with condensed milk and an eye-dropper, sought to bring them through. Lily was the only one of the three to survive the drastic limitations which domestic life-circumstances imposed as a substitute for the nurture and security of the native wilderness.

Lily, befitting her name, budded, and bloomed, and adorned the border sphere in which she captivated all who were privileged to know her, by her innate intelligence and unwearied playfulness. To see her just once, frolicking with the lower fronds of a ground palmetto, using it as a ten-year old might his horizontal bar, then to scamper, her back arched high, for a swim, coasting easily the last four of five feet on her luxuriously furred and well filled stomach, her hind legs dragging loosely out behind, was to forget all lesser and many major matters in the thrill of her ludicrous capers.

When she went in or out, where doors blocked her free way, she instinctively knew whether the door opened toward her or from her. In the former case she would roll over on her side and with her sharp claws pull the door outward and slide in. In the latter case she used your wisdom and mine, and pushed. Never did I see her push when she should have pulled, or pull when she should have pushed. To see her swimming faster than the fish she pursued, overtook, and grasped

between her front feet, was a sight one could never forget.

But Otters, like people sometimes "backslide." The call of the wild is stronger than most of the sons of men. It was stronger than Lily, and when it came she heard the call and returned to the realm of her forebears, there to have her own young and to know, not again, but for the first time, the life of her kind for which she had been prepared by countless generations of Otter ancestors, as well as her Creator.

One whole afternoon, along mute, unresponsive swamp bayous, I moved a canoe to the front seat of which sat she to whom Lily meant most. Frequently, as we paddled along slowly, watching and listening, hands cupped to megaphone the sorrow-filled call, "Here Lily! Here Lily!" But the swamp was large. The swamp was cruel! The swamp was silent save for the tantalizing echoes that came back to us, "Here Lily! Here Lily!"

Lily had been seen several times by some of her former friends. But Lily seems to have forgotten the screen doors which open both in and out. She has no further need of crawling up on the davenport to scrouge her sleepy body back and forth on its cushions for water of turkish towel after her bath. Possibly she may be lured back. I hope so, for I who paddled the canoe know full well the emptiness her going has left.

It is far easier to take them in their infancy and train them in the way they should go, than it is to retake them from the depths of the wild which has called, whether they be Otters or men.

In Hibernation

WHEN I was told that large snakes hibernate in Gopher holes, I did not question their word, for none can be more dependable than theirs, but it was hard to picture heavy Diamond backs being able to squeeze their chunky bodies into such Gopher holes as I had become familiar with out in the prairie states.

So, when word reached me that the weather had turned cold enough to send the snakes into hibernation, I packed my camera and bag and headed back to Okefenokee, in the hope

According on color film somewhat of the hibernation habits of our larger reptiles, and coming in my own mind once and for all the gopher hole question.

I found the southern Gopher to be quite different than the little ground-squirrel type of which I had known. Having long, heavy legs mounted on strong front legs, and a plate-like extension of its plastron, the chap makes the holes is the Gopher Tortoise; and the tunnels he digs with his claws and spade, may run under-ground for twenty feet or so, and be a foot or more in width.

My interest in the holes was merely incidental. We were interested in what those holes might contain. So with flashlights, long-handled shovels, bags and poles, we started out to hunt hibernated snakes, on a dark day when the sun was unable to cope with the over-hanging fog which had blanketed him for days.

We found only on Oak-covered sand ridges, we drove the car from the paved highways onto seemingly endless miles of serpentine sand ridges and eventually stopped on or near a gopher-hole-covered ridge.

Finding the holes was easy, for the pile of undisturbed white sand contrasted sharply with the dried Oak-leaf carpet spread over the ridges. In retrospect it seems that not less than a thousand holes had to be investigated for every snake taken. Dave DaLie, able herpetologist, whose love for "critters," even reptiles, he is wholly unable to conceal, knelt down at the first hole, cleared the opening of accumulated dried leaves, then with his head to the ground before the hole, he turned his flashlight inside as he looked for either snakes or signs left by them. Frequently the angle of the hole necessitated a bit of digging so that Dave could get his head low enough to look far back into the Gopher tunnel.

Where signs indicated the hole was being

used by snakes, digging began, following the turns and descent of the tunnel. Sometimes the occupant of the hole turned out to be a skunk or an opossum. But we did find snakes, even if for every snake taken there were a thousand or more holes examined behind us. But that is part of finding hibernating snakes. It is no work! We wanted snakes! They were there, even if the big job lay in finding the right hole. So we pressed on, up one ridge and down the next, through the hours of the day, and the hours of the night and next day, dropping to our knees which were fast taking on the appearance of the typical house-maid's knee, clearing out the dead leaves in the tunnel opening, digging a bit to get our heads low enough to see well into the holes, searching their black depths as far as the light would go. Hours on end we looked in countless holes until it almost wearied. Then would come a hole containing a snake and all the effort was more than worth while, for even a wee sip of the wine of accomplishment bears one up and urges him on.

When the days allotted to the hunt had slipped by, finding no less than a 1000 to 1 ratio between occupied and empty holes, the similarity between the essentials of a hunt for hibernating snakes and hibernating souls struck me as emphatic. Searching, searching, ever searching, by day and by night, carrying the light into dark places, getting down to see them on their own level, never giving up hope for you know they are there, and then, after innumerable approaches, the high joy of finding.

We could have sat until Kingdom come, on those Oak ridges, with dead batteries and burnt out bulbs in our lights, and waited for the snakes to come to us, but neither reptiles for the camera nor souls for the Kingdom, come that way, if this Lenten season means anything. Seek and ye shall find is the word.

HOSANNA!

*Hosanna! The stone is rolled away!
Hosanna! For Christ is risen today!
No tomb of earth could hold Him
His holy Son of God.
No spear, no cross could take His life
For He with angels trod.*

*Hosanna! My loving Lord still lives!
Hosanna! Eternal life He gives!
Because He lives, I, too, shall live
In glory with Him there,
And share with Him the light of heaven
For I'm His child and heir.*

—Rev. Walter R. Young

THE CHURCH AT WORK



Good Friday—The Saviour On the Cross

Christians are aware of the pain, the anguish, and the tears in the trial and crucifixion of Jesus, the promised Messiah, come to redeem the souls of men; like the central figure in this tragic drama, we must look beyond the pain, the anguish, the tears, the tragedy, and listen to the triumphant words, spoken from the Cross, while the sacrifice of His physical life is being transformed into redeeming grace for sinners.

The first word of victory and triumph

"Father, forgive them, for they know not what they do."

No spirit of revenge nor bitterness, his prayer is above human capacity. Jesus lived what he preached,—love, hope, forgiveness,—and in this tragic hour, he merely emphasizes His Divine capacity for sympathy and understanding of human ignorance, cruelty, and ingratitude.

Jesus, the Son of God, is Light, Peace, Love, Power! Human blindness tries to blot out the Light, to destroy the Peace, degrade the Love, and frustrate the Power, only to be enveloped in a flood of grace and forgiveness. "Father, forgive them, for they know not what they do."

The second word

"Today thou shalt be with me in Paradise."

A comrade in pain and distress, acknowledging his own guilt and his belief in the innocence of Jesus, is comforted with the promise, "Thou shalt be with me." Jesus, Son of God, knew where he would be and promises his sheltering love to the repentant sinner, a radiant promise! What greater boon could a sin weary soul covet than to be with Jesus. As we recall these words of Jesus, we are reminded of the closing part of his High Priestly prayer, "Father, I desire that they, whom thou hast given me, may be WITH ME where I am." Joyous courage, incomprehensible strength, promise of peace "that passeth understanding." And more, Jesus makes a promise here to overcome and overpower all fear of what lies ahead, "the repentant sinner will be with him."

The third word

"Woman, behold thy son." "Son, behold thy mother."

To the Cross, itself, he carries a spirit of compassion for a world of suffering men. Here he

looks upon his mother at the foot of the cross, anguished beyond human endurance, but brave-faced and brave-hearted in her effort to impart courage. Now, he looks upon John, the Beloved Disciple, faithful and steadfast.

"Woman, behold thy son." Jesus presents John, his beloved disciple, to Mary, to take his place in her life; to assure her of protection, love, and comfort, when he is no longer able to provide these. Jesus offers to his mother the gift of a loving son in his stead.

"Son, behold thy mother." Jesus offers a mother's love to his best loved disciple, plus the privilege of a son's responsibilities to a cherished mother, the mother of Jesus.

Here, we witness the disposition of the responsibilities of his Gospel; he lays *these* upon the shoulders of those who love him. Here he says, "Through you my love shall lift life. Through you the purpose of my coming shall triumph."

The fourth word

"My God, my God! why hast thou forsaken me?"

In the very hour of his loyalty to the will of God, God has forsaken him. His mother stands by, in love and loyalty, but God, the Father, whom Jesus knew himself to be "One"—God has forsaken him. We are unable to comprehend the explanations do not satisfy. That God, the Father, should agree that Jesus should offer his life as ransom for the sins of men, we may be able to accept, and try to understand; that God, the Father, should forsake, or abandon Jesus, in his hour of need, we cannot understand. Nor need we! Since the word "forsake" as Jesus used it, does not mean what we understand that word to mean. The actual meaning is "to keep intact," to "preserve" till such time as there is need for it." It carries with it the notion of a divine destiny which the Cross fulfills. It parallels another word of Jesus spoken in a lonely hour, "Now is my soul troubled and what shall I say? Father, save me from this hour? But for this cause—to die that men might live—came I unto this hour. Father, glorify thy name."

In our own desperate hours of trial, having trusted God in love and service, and some evil lay down their lives in line with his will, we find solace and courage in his promise, "I will never leave thee nor forsake thee."

The fifth word

"I thirst."

This is to us purely and simply a cry of need from a physical man, the natural utterance of

ished body, the sort of cry one would expect of a human body, tortured and subjected to the crucifixion. The spiritual wells through which Jesus supplies fountains in men's hearts to heroic proportions had not dried up, not even through agony of the cross.

His cry merely emphasizes his humanity, in that He is the Son of Man! It puts Jesus within the understanding of the human mind; we know from His cry, "I thirst" that his human needs are akin to ours.

sixth word

It is finished."

blemn, sublime, and wondrously free of every flaw, the expression of triumph! "I have won!" We see a reality,—a reality with which each of us who claim to be followers of Jesus Christ must one day find ourselves face to face. Shall we be able to say, "It is finished!" I have won! My covenant with Almighty God, and his Son, Jesus Christ, my Redeemer and Saviour, is completed! My final reckoning will be just as real for each of us, as it was for Jesus on the Cross. What is our answer be?

The word of Achievement, the consummation of the work for which he was born, to do the Will of the Father who sent him. His work is complete!

seventh word

"Father, into thy hands I commit my spirit." Lustrous Word! Now is the race won, the work completed, done with, and my spirit is free, the victor's wreath waits, and a "name that is above every name." This is a *living word*! While Jesus walked the ways of earth, he said, "I know whither I came and whither I go. I came forth from the Father and I go unto the Father." On the Cross, he continued steadfast in this confidence, that on the third day I will rise again." In the meantime, I commit my spirit into thy hands I commit my spirit." He is in God's hands, the ultimate shelter and final destination. (Comments from "Seven Words from the Cross" by Dr. Harry W. Staver.)

How Do We Measure Up?

Evangelism is an essential element in the life of every person who has found faith, peace, and rest in Jesus Christ, and has accepted Him as the Redeemer; it is the layman's privilege as well as the pastor's duty to spread the Gospel Word.

Examine your qualifications, as listed by Henry W. Bennett, D.D., as essential to winning people to Christ—

A holy spirit. This is vital. It reaches to the motives for action, and the work must be done solely for the glory of God.

A forbearing spirit. Do not criticize the absent. Do not find fault with those who are in attendance. Be thankful that so many are present. Do not scold sinners.

A praying spirit. Do not say any prayers. Pray often and in secret. Secure for yourself the spirit of prayer, so God can work through you. Do not grudge the time spent on your knees.

4. *A working spirit.* Prepare a new message for every night. It will send you out after the souls who need you most. It will fill you with energy, push, fire, and zeal, confidence in your message.
5. *A self-denying spirit.* Deny yourself all things, everything that may hinder you or divert your mind from the one work of the hour. Fasting will help to focus your heart on achieving God's purpose.
6. *A burdened spirit.* Only when Zion travels are souls born into the Kingdom. Witness the thief on the Cross beside Jesus.
7. *A persevering spirit.* Set your stakes and stay by them. Never give up. The Lord knows the appointed hour; He never wavers.
8. *A trusting spirit.* Take God at his word. Take a promise, comply with the conditions, and then expect its fulfillment.
9. *A bold spirit.* Describe sin as it is, and sins as they are. Call things by their right names. Do not gloss, Tell the truth. It is not always the man in a distant city who needs to repent; he is right here. Set forth the great doctrines of sin, punishment, regeneration, sanctification. Proclaim the law until men's consciences are pricked and disturbed. Do not flinch. Do not cringe. Do not compromise. Have a holy confidence in the truth you preach. So declare it that men will believe that you believe it. *You are God's ambassador.* Deliver the message as he gave it to you. Let him have a chance to use his own power in that message.
10. *A persuasive spirit.* Beg, exhort, entreat, with every art and device God has placed at your command. Study to find a way to the sinner's heart. Hold up Jesus as the mighty Saviour. Persuade your fellow-men to accept him. Do not argue nor waste time where there is no conviction. Do not try to do the work of the Holy Spirit, which is to give conviction to men, but exhort and persuade.
11. *A loving spirit.* Look at your fellowman as you do at your brother. Love him as you do your own. See how sin has injured and defaced him. He is a wreck because of being overcome by the devil. Think of the end for him if he is not rescued. Help him up and out. He is blind and cannot see. Be eyes to him. Be will for him. In some way make him believe that you love him.
12. *A praiseful spirit.* Praise the Lord for the victory that is to be. Shout before you

can see. Shout in faith, as the Lord gives you the grace, let it out.

13. *Over it all, above all*, and in all, one must have *the Holy Spirit!* Do not forget that the Holy Spirit must have a faithfully-resigned and trusting spirit with whom to work and dwell.

A Thought For Every Day

1. A man gets from Christ what he trusts Christ to give him.
2. The deepest meaning of all life is that we should be won to seek Him who in it all is seeking us.
3. Plod along the path and leave tomorrow to take care of itself.
4. Time is the lackey of eternity.
5. Each act we do is weighed with eternal consequences.
6. Whatever may be the issue, let us look after the motive, and then all will be right.
7. Enthusiasm should be the mark of every Christian soul.
8. God's giving always follows His forgiving.
9. Set your efforts toward the goal, and God will give you the reward.
10. Our task can never be completed here.
11. Our eyes must ever be directed to what still remains unfinished of the Divine purpose in us.
12. I believe that we shall live through all the eternities that are before us, growing wiser, nobler, stronger, greater.
13. We have an inexhaustible Saviour to absorb into our hearts.
14. Our word is not "it may be," but "it will be."
15. We have a certainty, not a possibility or a probability, for our hope.
16. If little light comes from a Christian character, little light comes into it.
17. Spirits that dwell with Christ become Christlike.
18. Let love draw you instead of duty driving you.
19. Let fellowship with Christ elevate you, instead of seeking to struggle up the steps on hands and knees.
20. Live in the sight of your Lord and catch His spirit.
21. Sin misses its own aim of happiness.
22. Scripture morality is something much deeper than prohibitions.
23. All paths lead to Heaven.
24. Thank God for failures, for disappointments, for hopes unfulfilled.

25. Work for God is the perpetuation of joy in God.
26. The resemblance to His character should breathe forth from our whole being.
27. If we are to live for Christ we must live in Christ.
28. For others our duty is the widest charity; for ourselves the most careful watchfulness.
29. He is more than example, He is Redeemer.
30. The perfect life of the dead in Christ has but one phase—*youth*.
31. It is easier to be always childish than to be always childlike.

—From "Expositions" by Alexander Maclaren

Palm-Sunday Reconsecration

A Reconsecration Service of all who have been confirmed in this church and for all those who seek the privilege of re-affirming their surrender to Jesus Christ. Worshippers will be supplied with candles in the fellowship room to march into the chapel as the signal is given at the opening of the service. Candles will be lighted by ushers, as worshippers enter from the fellowship room. Candles will be deposited in receptacles on the chancel rail, lighted, and will continue lighted through the service.

Prelude: "Adoration"—Borowski.
violin and organ

Invocation: by pastor.

Hymn: "All Glory, Laud and Honour."

Scripture: Luke 19:28-42; Matt. 21:1-11.

Hymn: "Ride On! Ride On in Majesty."

Reading: "Hold Thou My Hand," Maclaren.
Skinner.

Hold Thou my hand, O Lord!
Keep Thou my feet;
With Thy companionship
Life is complete.

Awake my mind, O Lord!
Prompt every thought;
Let my lips only speak
As I am taught.

Draw my eyes upward, Lord!
That I may see
Thy gracious smile and know
Thou guidest me.

Thy love from doubt and fear
Keeps my heart free,
So will I rest content
To walk with Thee.

Choir: "Jerusalem"—Parker.

Offertory: "Le Deluge"—Saint-Saens.
violin and organ

Duets: "Love Divine, All Love Excelling"—
Stainer.

Soprano and Tenor

non: God's Beckoning Love.
nn: "Awake, My Soul."
yer: (For re-consecration to the privilege
f living under God's protecting love and
uidance.)
lude: "Triumphal March"—Costa.
ediction.

Picture Dictionary of the Bible

Probably no single item so militates against
venile comprehension of the facts of Bib-
l stories, even when simplified for them,
for them, new and endless terms which
vey no distinct meaning, but only increased
fusion and indifference. To convey mean-
to the maximum, even to adults, pre-sup-
es use of terms with which they are famil-
Hence, the increase of the child's Biblical
abulary is more basically essential than the
ding or telling of scripture passages which
y do not understand. Realizing that basic
r, Miss Ruth P. Tubby has produced this
active storehouse of Biblical information
ich presents, for children, about four-hun-
d words often met in the Bible stories,
ich, in large faced type, are clearly defined
the child and vivified by almost one-hun-
d and fifty well drawn illustrations, and
de physically attractive. Beautifully set up
l printed, no child can look at the pictures
hout increase of knowledge. What possible
aning can, say, the word "Psaltery" have
the child hearing it? Four words of defini-
n, "A harplike musical instrument", plus a
t sketch, must remove it once and for all
m the field of the unknown. The author,
ll known for her illustration for Ethel L.
ither's A PICTURE BOOK OF PALES-
NE, now makes a splendid contribution to
needs of children in their study and com-
hension of the Bible. If your dealer does not
re the book, write the Abingdon-Cokesbury
ss, Nashville, Tenn. The price is \$1.50.

Reduced Airline Fares to Clergy Proposed

United Air Lines filed a note of a tariff
ich, if approved by the Civil Aeronautics
ard, will give reduced airline fares to the
rgy the first time in history.
Harold Crary, Vice President-traffic and
es of United, has sent a letter of intent to
Air Transport Ass'n. in Washington, de-
ing his company's plan to offer ordained
icensed clergy a 25% discount on basic
ine fares, for an effective date of March 1,
provide this reduced transportation. Appli-

cants would be required to present a clergy card
issued by United Air Lines for which there
would be a \$3.00 annual charge, and reduced
fares would apply between all stations on
United's 80-city system, except Honolulu and
Avalon, Santa Catalina Island.

Encyclopedia of Wit, Humor and Wisdom

Ministers will welcome the privilege of ex-
amining the omnibus volume of nearly 600
pages, including index, issued under the above
title, and containing "more than 4,100 choice
morsels of wit to meet the needs of such ma-
terial when making up speeches. There is no
emphasis needed on a minister's requirements
for such material, because that is constant.
Having an acceptable source within reach when
the address must be formed will save hours
of time and energy to any one of us.

The "Encyclopedia of Wit, Humor, and
Wisdom," arranged alphabetically by topic,
cross-referenced, and amply indexed, by Lee-
win B. Williams, may be examined at your
local book store. The price is \$4.95. We be-
lieve you will like the book, and recognize it
as a source of help in instances for which it
is designed. In a minister's schedule, that in-
stance is generally upon him without warning.

Hymn "Thine is the Glory" Being Reprinted in U. S.

"Thine is the Glory", originally written in
French by a Swiss, Edmond Budry, 1884, and
in 1923 translated into English by R. Birch
Hoyle, was the most popular of the hymns sung
at the Amsterdam Assembly of the World
Council of Churches in 1948, and will shortly
be available in single sheet form with both
music and words in standard hymn book size,
suitable for pasting into hymn books, at 1c
each with a discount for orders of 1000 or
more.

The Commission on Worship of the Federal
Council of Churches has obtained permission
to reproduce the hymn in America and orders
should be addressed to the

Commission on Worship
297 Fourth Avenue
New York 10, N. Y.

The hymn is based on the Easter message,
but is appropriate for use at all times of the
year as an expression of triumphant Christian
faith and devotion. The words are set to a well-
known melody from Handel's "Judas Macca-
beus."

National Family Week, May 8, 1949

"Home Builders are World Builders," is the theme announced for National Family Week, beginning May 8, by the International Committee on Christian Family Life, 297 Fourth Ave., New York 10, N. Y. A leaflet containing suggestions for homes, churches, and community observance, entitled "National Family Week," may be ordered by sending a 3c stamp to above address, or \$1.10 for a bundle of 100 leaflets.

The programs are designed to emphasize that families should realize that a peaceful world cannot be achieved solely by governments and world councils, but must grow up from the grass-roots of good will, mutual concern and a cooperative spirit in millions of families. The good home is a natural ally of the church, and increased recognition of this fact in planning church programs is one of the most encouraging developments in the church life of our time, a natural outcome of faith in the age-old promise, "The promise is to you and your children."

Rural Life Sunday

Protestant Churches are urged to observe Rural Life Sunday on May 22, as announced by Missions Public Relations, 297 Fourth Ave., New York 10, N. Y.

Rural Life Sunday has its roots in the Rogation Days of the 5th century, and is dedicated to emphasis of Christianity to rural life. Exchange of pulpits among area pastors, stimulation of church attendance, fellowship picnics, forum discussion groups,—all are mediums used for focusing attention on the observance. Community organizations, such as Granges, Farmers Unions, 4-H clubs, Future Farmers, and Farm and Home Bureaus, are all interested in Rural Life Sunday observance, and are encouraged to attend services as groups.

Bequests

Parents have a definite responsibility toward their children, in teaching them the use of time, talent, and money, viz. stewardship, in a Christian sense; thus they are assured that both time and effort will be given to the church to supplement the money every member gives. Stewardship of money seems to be the most difficult to teach to oncoming generations. There is a quotation which might well serve as a guide to parents in leaving large sums of money to children, "I do not intend to leave anything to my children. If they are any good, and use the training given them, they will not

need it; if they are no good, they do not deserve it."

Since children are a bequest from God, and other good things of life are, leaving them money without responsibility is something other than good stewardship. Preachers have a responsibility here. —*Holt.*

On Being "Roped In"

The pastor of a St. Paul, Minn., church overheard two remarks made by members of his congregation:

"Some men do not attend the membership meetings, for fear they will be elected to some parish office."

"I do not care to join in any church activity because I do not want to be *roped in*," which served as the basis for the following editorial in the weekly church bulletin: "The stewardship of life is not dependent upon our adherence to some organization. We are bound to serve Christ by virtue of His work of redemption and our own baptism. The compulsions of His cross are binding on all of us whether we are active in church affairs or not. One does not escape from duty by remaining at home; the obligation toward the Saviour is still there. The only difference is that those who refuse to accept their share of work for the Kingdom are poor stewards and unprofitable servants; those who do their share (and more) show that they accept their duty and are willing to discharge it. The responsibilities of both are the same.

"However, one should not speak of *duty* here at all; work for Christ is done by the Christian not under compulsion, unwillingly but joyously and eagerly. A cross is never carried under protest; whatever is so borne is not a cross. A *CROSS* is shouldered in the spirit of the Divine Cross bearer; submissively with a redemptive purpose in mind. All disciples of the Lord Jesus Christ do something to accomplish His redemptive will.

"Members who speak of being afraid they will be *'roped in'* do not understand that they were *'roped in'*—coralled out of the world into God's family, through Baptism, and the solemn acceptance of church membership.

—*Redeemer Record.*

Youth Wages War Of Its Own On Delinquency

"Two Youths Rob Bank!"

"Boy, 16, Arrested for Purse Stealing!"

"Headlines like this overshadow the worthwhile things youth is doing," said Don Lenhard, 18, a graduate of Technical High School.

Buffalo, N. Y., on a visit to the office of the Buffalo Evening News, and challenged the news to dig into the extracurricular activities of young people in the area, as a basis for feature stories to counteract the continuous "juvenile-delinquency publicity."

Don suggested "that young people are inclined to follow the example of other young people as the daily newspaper portrays it!" and "If you are going to give Buffalo's youth an example to follow, why not make it a good one?" The local reporter assigned to the job of highlighting "the good examples", Fred Turner, found that high school students are "doing a terrific job along moral, cultural, and scientific lines, with hundreds of them identified with instructive programs, for which the foundations are laid in the grammar schools where courses of character-building activities center around athletics, assemblies, clubs and aptitudes."

Organizations including Junior Legion of Decency, Scholastic Legion of Decency, Annual Opera (this year "Faust" with Gounod's music abridged by Loomis, seven main singing parts and 30 sub-characters, to be staged four times for public audiences), Hi-Y clubs, Chapel Service Committees, South Park High's paper, "The Spark" with 60 editors, reporters, artists, etc. We "mimeograph it so more students can have a hand in it," said the editor-in-chief; the "Wandering-Wonderers" of East High, who visit mines, industrial plants, do research for club meeting programs, such as volcanoes, blood and its characteristics, fluorescent Minerals; there are group organizations for duty in locker-rooms, lunch-rooms, assembly-halls, supply-rooms, and year-book preparation. The activities in which these serious-minded youngsters are engaged is astounding to the average adult.

As ministers in our local communities, let us get behind the idea expressed by 18-year-old Don Lenhard, "and give young people who are doing constructive work a break, by publicizing their activities; encouraging them whenever possible." More, let us inform the adult citizens of the community, and focus their attention on the worthwhile accomplishments of the youth in the community. This makes excellent copy for local newspapers, and is a sure-fire circulation builder. However, the reporting needs mature judgment, and good pictures.

Clergymen Become "Internes" At New Hampshire State Hospital

Rev. Wm. R. Andrew, Protestant Chaplain at the New Hampshire State Hospital, is in

charge of a 12-weeks course for *guided experience in pastoral work*, similar to the internship required in medicine and social work, and he announces three primary aims—

1. To enable the religious worker to gain a clearer understanding of people, their deeper motivations and their problems.

2. To help develop adequate methods of working with all types of men.

3. How to work cooperatively with representatives of other professional groups in community agencies toward the prevention and alleviation of human ills.

The course, open to ministers and theological students, at the start provides formal lectures and seminars but the heart of the training, according to Chaplain Andrew, is in the students' contacts with patients, during 10 weeks of the 12 spent at the hospital. Dr. John L. Smalldon, hospital Supt. is the psychiatric advisor for the course.

"Through intensive life-history studies and seminar discussions, the students gain insight into the processes which make for character development, what happens when this development is thwarted, and the means by which ideals can and do help in the formation of character patterns," announced Mr. Andrew. Three students enrolled in the first course at New Hampshire Hospital, Concord, N. H., represent United Church of Canada, Methodist, and Missouri Lutheran.

The Council of Clinical Training, Inc., co-operated in establishing the internship at the New Hampshire Hospital. It was an outgrowth of the work of Dr. Anton T. Boisen who first demonstrated the value of clinical pastoral training while chaplain at Worcester State Hospital in Massachusetts in 1925. Since he received his first students for training there have been continuous programs in general and mental hospitals as well as in certain penal institutions. The Council for Clinical Training, for theological students in the United States and Canada, reports that more than 1,000 students and clergymen, representing more than 70 theological schools and some 22 denominations have been received by the Council for training.

Serene Acceptance

Give us the grace of second sight to see
Our happiness, dear Lord, in much from Thee:
Clear days, calm nights, true love in dear ones' eyes,
Life's loveliness unfolding, many-wise,
And many gifts unnoticed, though more dear
Than all that we might seek or pray for here;
Give us each that blessed breadth of view
For which Thy love would make our dreams
come true.



THE PULPIT

THE LIGHT THAT SHINETH IN DARKNESS

JOHN W. McKELVEY

Text: John 1:15.

I

IN THE stirring drama *BROTHER SUN*, Laurence Housman depicts the strange and marvelous personality of Francis of Assisi, often called "the laughing troubadour of the middle ages." In one scene the play centers in the camp of the Saracens entrenched before Damietta. The action takes place within the large circular tent of Soldan the caliph. Francis had deliberately entered the hostile camp of the invaders in order, as he boldly announced, yet withal humbly, to release Soldan from the chains of darkness and evil. And, moved by the innocent daring of the monk from Assisi, Soldan somewhat scornfully, and at the same time wistfully asked, "And from this prison wherein I am,—who shall set me free?"

Francis straightway answered that he would lead him, if he would freely follow, to Christ who could set him forever at liberty.

"How wouldst thou make me—a Christian?" Soldan parries warily.

"I would show thee Christ, Soldan," Francis replies. "Or, if by that name thou know Him not, then by His other name which is Love, wherein do dwell Joy and Peace."

"Yea, speak," commands the caliph. But though Francis speaks with moving eloquence and undaunted conviction he speaks seemingly in vain. Laurence Housman brings the scene to a close when Soldan, almost persuaded, bids Francis a sad farewell and turns at the cry of the muezzin giving the midnight call to prayer, "There is but one God, Allah, and Mohammed is his prophet." Slowly he bares his feet, stands looking toward Mecca, and prays.

To the superficial eye it would seem that Francis had failed miserably in his mission. Furthermore, it would appear that St. John's

Lansdowne, Pennsylvania

ascription to Jesus was impotent: "And the light shineth in darkness; and the darkness comprehended it not . . . That was the true Light, which lighteth every man that cometh into the world." Judging by Francis' failure in this instance, one must conclude that the Light shined in darkness and the darkness simply turned it back! But not so. The apparent failure of Christian witnesses in all the crucial moments of history notwithstanding, in spite of the Scribes and the Pharisees, Festus and Agrippa, Soldan and his successors, and all the host of arrogant men who lean to their own understanding and put their trust in things and earthly powers and temporal values, the Light still shines. It shines through the apostles and martyrs, through Francis and the terrible meek, through the tragedies and trials of twenty centuries to this very hour, and the darkness neither does nor can comprehend it. As Moffatt translates it: "the darkness cannot put it out!"

II

This magnificent fact demands our immediate and unmitigated acknowledgment in such a time as today when it would seem that darkness is once more regnant with its malignant blight upon all mankind. And if we could see another fact of equal transcendence we would certainly not tremble as we so often do in the presence of the violent forces of evil and unrighteousness. That second fact is simply: "That (meaning Christ) was the true Light that lighteth every man that cometh into the world." In short, we need be in no doubt as to the nature and power of the light we receive from Christ: there is none more glorious or more penetrating, none that supersedes it in splendor or majesty. Such cannot be said for the lesser lights bidding for the world's acclaim.

Fulton Oursler in one of his essays in *THE PRECIOUS SECRET* tells about a mysterious man in Cape Cod who used to call the tele

one operator every morning about the same time and ask for the correct time. After several years' curiosity got the better of the telephone girl and finally one day she asked, "Mister, would you mind telling me why you call up every morning like this and ask for the time?"

"Sure, I'll tell you," the man said. "I want to be very careful to get the exactly right time, because I'm the man that blows the town whistle at twelve o'clock."

"Well," replied the telephone girl, "That's funny, that is. Because every day on the stroke of noon I set our clock by your whistle."

There is something more than amusing about this story. It has an application to all of us. In our haste to do the "right" thing, to please our neighbors and to offend no one, we are running around in a silly circle, taking our cue from our neighbor who in turn is taking his cue from us, and all the while we are failing to see that we shall never achieve complete "rightness" and arrive at perfection in our life and deed until we turn to some power outside our little orbit, some power beyond and greater than our finite selves.

Fulton Oursler points out with complete accuracy what the man from Cape Cod would have to do if he really wanted the exactly right time. He would have to go to some laboratory clock that would be regulated to a fraction of a fraction of a second. And the man who regulated that kind of wonderful clock would have to tune in with God's clock, the stars in the firmament over our heads.

And in like manner we shall never know what John meant when he declared that Jesus is "the true Light, which lighteth every man that cometh into the world," until we turn from ourselves and the lesser lights of the world about us and permit ourselves to be lighted by the true light which is in Christ.

To be lighted by the light which is in Christ is something like the process of lighting dewdrops. When morning comes the grass is usually wet with a magic carpet of these tiny globules of water. They are lustreless and dull in the grayness of dawn, but the moment the morning sun touches them with its invisible light they are changed into a mantle of sparkling gems.

So is it with the Christian believer. He does not "possess" the light which enlightens him, but that he feels himself superior to his neighbors; nor does he receive the light from his neighbor, so that he feels assured of his "rightness" in comparison with others; but he walks in the Light as he has fellowship with Christ, and so his life redounds with Glory. Like the

Apostle Paul he recognizes with joy that "the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me." He knows beyond any shadow of doubt that he is not "sufficient of himself to think any thing as of himself; but his sufficiency is of God."

Thus, says Richard S. Emrich in *EARTH MIGHT BE FAIR*, "the typical Christian attitude is one of looking up and beyond oneself and glorifying God," who in the beginning and ever since is the One that commanded, "Let there be light!" and there was light, and the darkness has never been able to put it out.

III

It is this final aspect of St. John's great affirmation which is so thrilling when we come to examine it closely: that it is Christ who enlightens every one of us with whatever light we possess, and that without merit or favor on our part, all other lights, however resplendent, being as Tennyson rightly expressed it, "... but broken lights" of that Light. There is but one requisite: that we "walk in the light, as He is in the light." Of all the things that this quite properly means let me briefly suggest three, three things which we can and must do, if the Light of lights is to shine undimmed through our lives.

The first is to maintain contact. This requirement is so obvious that we tend to ignore it. It is, however, as fateful as it is easy to lose contact, to break one's giving and vital relationship with Christ in God. I read of a certain Mr. Black who lost this contact. He was described "as a fine practical Christian who feared God. In fact, he feared Him so much that he hadn't been to church in forty years." And no matter how splendid a gentleman he may have become in the eyes of his fellow man he was not as splendid as he might have been, if he had maintained contact with Christ's Church, the power-house through which the Light is distributed to men in darkness.

It is not necessarily the big and drastic things which interfere with and break our contact with Christ. Not infrequently it is such a simple thing as a loose connection, such as the attitude "If I have nothing else to do I guess I might as well go to church." Or it may be an invisible film of dirt, or a chipped porcelain, symbolic of a tainted conscience or a spotted escutcheon. Mostly it is the things which we can overcome by hard and unwavering submission to God who in Christ has called us upward and onward.

To go on, we must heed Christ's exhortation to keep our eye single, so as to look unto the

author and finisher of our faith: "If therefore thine eye be single, thy whole body shall be full of light." To keep our eye single is something we can do, because this is within the scope of our will. If, for example, the astronomer wishes to study the light of any star among the myriads of stars above our heads, he does not cast his telescope in the general direction of the heavens, or even in the direction of the constellation embracing the particular star. Rather he fixes his instrument with delicate precision upon the pin-point light from that one particular star, and behold he can then discern its intrinsic nature, its magnitude, its refraction, its velocity, even its probable age. No less earnestly must our eyes be singled upon the matchless light of Christ, its truthfulness, its purity, its magnificence, its penetrating and life-giving powers.

There is one thing more which we can do, and that is to let the Light shining through us comprehend the darkness. The strange truth is that nothing is so ineradicable as light. The darkness, far from extinguishing it, only causes light to shine more brightly.

Certainly most of us have gone through the experience of sitting in a great stadium at some night performance when the lights would go out unexpectedly and everything be shrouded in the blackness of night. Then a voice would come where down in the center of things would all our qualms and strike a match and ask, "Can you see this light?" Foolish question, for the single and solitary as it was it shone with unbelievable brilliance. "Now," continued the voice, "Let everyone take a match and at a given signal let everyone light his match." And lo, instantly the whole stadium would be lighted with such a glow that it was breath-taking to behold it.

It is exactly like that when we let our light shine. We cannot believe it possible that our weak and solitary lives can make much of an impression on the blackness about us, but wonder of wonders, the Light that lights every man shines, and the darkness cannot put it out. Therefore, "let your light so shine before men that they may see your good works, and glorify your Father which is in heaven."

THE FIRST CRY

EDWIN WYLE

Text: "Then said Jesus, Father, forgive them; for they know not what they do."—Luke 23:34.

THE whole of the Christian Church has entered upon what is termed the Lenten, or Pre-Easter Period, and it is fitting that for a few weeks we should in our weekly studies concentrate upon Calvary, and what more fitted to the hour, than a survey of the words written, spoken, or fulfilled at Calvary while our Lord was actually on the Cross, and with the purpose in view of a perpetual freshness of life that comes from a true knowledge of "Jesus Christ, and Him crucified."

In this Bible of ours, written as it is by the pen of God, telling as it does the story of four thousand years, and reporting the living sayings of more than ninety men, only the dying sayings of six are even alluded to, and only the dying sayings of three out of these, are given in full—Israel, Moses and Stephen—the first Israelite, the first legislator, the first martyr. But with Jesus it is different. Every dying word of His is set down with exact minuteness, and set down for the purpose of

eternal publication. No preacher like the dying Christ; no pulpit like the Cross; no congregation like that which was and ever is around no sermon like the seven sentences used there.

In the first of these seven sayings of Christ crucified, is a prayer for His crucifiers, "Father, forgive them; they know not what they do." Who were they and what were they doing? A surging sea of human fury. Eyes, like eyes of wild things; white faces, mad faces, laughing faces, faces that flash ferocity and hate. And from the Cross in that dread hour there fell a voice calm and low, yet which was heard above all the voices of Jerusalem, heard above all the curses of that mob, heard in heaven, heard on earth, and is vibrating now, the voice of prayer, "Forgive."

It is in the nature of sin to crucify Christ. Whatever its modes, all sin has but one victim and one tendency. If you are one of the crowd that is now rejecting Christ, you are doing the principle the very thing that those old crucifiers did.

The Aramaic word which Jesus used is now translated by our Saxon word "Forgive." To forgive a thing is to "forth-give" it by your

Dunnsville, Virginia

act and free-will, to give it forth from that it may go clean out from you—out of and out of mind. Jesus prayed that the of His crucifiers might be "forth-given." is the strong Son of God, the sinless of souls, dying for His enemies; and He is dying for them He is praying for. Jesus begins to use His own cross by g those who had nailed Him to it. And prayer of love was effectual, for Pentecost wowed Calvary, and the Holy Spirit turned e into penitence, and enmity into love. that Spirit lighted up the meaning of the es, brought out its force, showed the cruci- what they had been doing, made a judg- t-day in their souls, and pricked them to heart; then they cried out, "men and ren what shall we do?" and looking to whom they had pierced, were forgiven. ow much we need this spirit of "forth- ness" today. How contentious we are, we far from free of the carnalities of religious vention. The first thing we want is true, l, mutual, out-and-out "forth-giveness." voice from heaven is saying, "Be ye kind to another, forgiving one another, even as l, for Christ's sake, hath forgiven you." If

we obey this voice, this forgiveness is going on all around. You forgive me, I forgive you; individuals forgive individuals; Churches, churches, denominations, denominations; in the name of the living God, forward! But who is sufficient for these things?"

O Jesus of Nazareth, Lamb of God once slain! Look down upon us from Thy throne in Heaven; wake us from our apathy, and selfishness and self-centered life, bring us to our senses, steep us in the spirit of Thy passion, show us the glory of Thy Cross, let Thy mighty love melt our hardness, quell our pride, and so master us all that each one may forgive his brother though seventy times seven he has sinned against him. Lord increase our faith! Lord, have mercy upon us and incline our hearts to keep this law!

This is the prayer we Christians need to pray, so that His prayer may cover us in its ample folds, and if He must tell us that we are ignorant, that "we know not what we do," ask Him to turn our ignorance into knowledge. The dying Christ prayed for His enemies; the glorified Christ lives to make intercession for us.



THE MORTGAGE ON YOU

RICHARD L. JAMES

*Text: Whose then shall those things be?
1st Cor. 12:20.*

A SMALL group of men in a church for which I was once minister, had mortgaged their homes in order that the church might be built. Their faith in the success of the venture was backed up by the willingness to risk all on it. To those men, religion became a matter of very real concern. Not only did it have to do with their Sunday activities, but with everything they did during the week. Religion is the most practical thing on earth, or heaven, too, for that matter. Religion enters into everything we do and say. That is the idea of religion which Jesus set forth as he walked among men.

Examine, for instance, the case of the fellow who came to Jesus and wanted help in getting his brother to share the inheritance with him. He was not told just how large the inheritance was. . . . it did not matter. A man can

be covetous of a penny as well as of a million dollars. Jesus handled the matter at its root by warning the man of the practical issues involved. An impracticable way of settling the issue would have been like much of our present day squabbles in which we call in dozens of witnesses and pay them for their services, lay on top of that fat court and attorney fees and wind up by paying most of the inheritance to parties who are not involved at all. Jesus cut to the core of the matter and warned the man that life did not consist in his abundance of things.

Then Jesus went on to tell the parable of a farmer whose land yielded plentifully. So, when his barns were overflowing, he decided to tear them down and build greater barns. After this was done, he was intent on sitting back and taking life easy. You have seen men slave through their lives in order that they may build up a retirement fund of which they might say to their souls, "Eat, drink and be merry." Retirement plans make confidence

Cliff Christian Church
Dallas, Texas

possible in the face of many trying circumstances. The knowledge that the years of inactivity will be taken care of has given many the ability to be devoted to a job in cases where it would have never been possible otherwise. But it becomes a tragedy when a man makes the retirement years the end of his striving, putting off until that time, the day when he will do those things he has been unable to do as the days pass. Jesus had remarkable insight here, in suggesting that a man would not be able to use the retirement years wisely unless the working years had been spent wisely. On the day when the farmer's soul was required of him, Jesus asks, "Then whose shall these things be?" On the day when the mortgage on your life is due, to whom will you belong? Who is holding the mortgage on you?

All that we do in this world builds up a credit against us for good or evil. Our actions tend to give emphasis to either the good or bad. One must become indebted to God or the Devil. As the days pass our credits are stacked up by one or the other. When the mortgage is due on your life to whom will you belong?

The story of Faust has become so widely known because it depicts the actions of many in this world. Faust spent his life in search of wisdom and power. Finally in a fit of skepticism he called upon the power of the evil one. In return for the promise of the return of his youth, Faust becomes the slave of Mephistopheles. The Devil says, "In this world, I will be thy slave, but down below thou must be mine." Thus Faust mortgaged his soul to the Devil and in the story the mortgage was foreclosed.

It is obvious that in real life the lines are not always as clearly drawn as in this great story. Nevertheless, we are all mortgaging our souls for something. The man in Jesus parable mortgaged his soul for greater things to be stored up against the day when he could say to his soul, "Take thine ease." Some mortgage their souls for success in their respective endeavors. Others seek social recognition as the most desirable thing in life. Whatever becomes the central motive in life, that thing becomes our mortgage. Serge Koussevitzky, writing in the *Atlantic* of August, 1948, on "Interpreting Music," said that "The central line . . . of a composer is the meaning of his life and ideals . . ." This "central line" is the mortgage on the life of a musician. "With Bach," says Koussevitzky, "the central line is religion. Bach came to glorify God, and we find in his entire life his praise of God, exaltation of heaven and divinity." It has been the

glory of some persons that they could mortgage their lives for things which are everlasting while the lives of the Fausts constantly remind us that there is tragedy in mortgaging for ever.

It becomes obvious that whenever a man accepts the position that the end justifies the means, he has mortgaged his soul for a bad cause. This was the position of the late Hitler. German supremacy over the peoples of Europe and finally the world was the price of the mortgage. To pay off this mortgage, every conceivable base action became involved. This is as true in Communism as it was in Nazism. The entire life of a man must serve the end of the party. There is no question of good and evil beyond the question of, "Does it serve the party?" This becomes the sole purpose of the member. Any means may be employed so long as this purpose is served. This is a terrible mortgage to place upon any one's life.

A preacher remarked to a friend of mine once, "I am going to make this the foremost church in this town, regardless of what I have to do to get it." He has proceeded along this line. But there will be many things along this line for which he will have to mortgage his soul. When he has reached the top, he may well hear Mephistopheles say, "I'll be thy slave, but down below thou must be mine." When the mortgage is due it will be paid.

Some of us mortgage our souls to the force of evil just to get our own wills satisfied. This is a big price to pay just to get your own way but many pay it. Society has a way of foreclosing the mortgage on those who disregard the desires of others completely. Yes, some men so mortgage their souls to the Devil and the Devil makes sure that foreclosure is made and the forfeit is your own soul.

However, there are a host of individuals who mortgage their souls deliberately and completely for the sake of God. When Alexander Campbell started to America with his mother to join his father, Thomas Campbell, the storm on which they were sailing suffered shipwreck off the Hebrides. The storm which had driven the ship ashore made it impossible for rescue to be effected until after the storm subsided. The passengers remained on the battered ship throughout the night. Campbell promised God that if he were delivered safely he would devote the remainder of his life to spiritual and religious activities. Thank God for the shipwreck, for by it many have been blessed in the Christian faith. For the mortgage taken on the life of Alexander Campbell, he paid faithful service in interpreting the New Testament as an intelligent book which could be

his. A man like that has certainly mortgaged his soul and, I am pretty certain who will claim the mortgage.

A man's life does not consist in the abundance of things, Jesus reminded us. If that be true, we do not want to give too much attention to things, which in the end only clutter up our lives. While in Richmond, I purchased a small sailing craft which furnished our family some delightful hours of recreation. But I was not satisfied with one sail-boat. I built a second one. It took me all year in spare time, but finally it was completed and sailed acceptably. But I learned this about it . . . when I owned two sailboats, I had only half the time to sail. I was painting and cleaning two boats and the difference in keeping them in repair made a big difference in the time I had to go sailing. This is so true of our lives: when we get involved in too many things we lose the time to live.

The church stands pleading for your mortgage. You will eventually give your life to something. Why not give it to the best? Do not sell out cheaply. Your life is the only real commodity you have. Do not sell below the market. Here in the church we have an organ-

(See page 127)



CLARENCE EDWARD MACARTNEY

ND. TODAY, after more than sixty-five generations have come and gone, we do this in remembrance of Christ!

consecrates the ordinary Jewish supper of bread and wine, and asks them to repeat that feast in memory of Him when He is gone. Nineteen Centuries have passed since then, and yet never a week has passed in all those years that His followers have not remembered Him in the Lord's Supper.

The Bible makes great use of the faculty of memory. Again and again in the Old Testament God says to the people of Israel, "Remember." "Remember that thou wast a bondsman in Egypt." "Remember the days of old." "Remember all the way the Lord hath led thee." "Remember and do my commandments." "Remember now thy Creator in the days of thy youth." "Remember the Sabbath day to keep it holy." The Passover Supper which Jesus was eating with His disciples just before He instituted the Lord's Supper, was a Supper of remembrance. The Passover Lamb

rch, 1949

and the bitter herbs reminded those who ate the Passover that night when God slew the first-born of Egypt and brought Israel out of the land of bondage. So Jesus makes use of one of man's greatest and noblest and tenderest faculties, memory, to build His Church and bind His disciples to Him. He establishes a Supper by which His people in all future ages, and till He comes, will remember Him.

When Ulysses, on his memorable journey through the islands and lands of the Mediterranean on his way home to Ithaca after the Trojan War, was about to leave the enchanted isle where Calypso lived, he came down to the beach as the ships were putting off and said to him; "Say good-bye to me, but not to the thought of me." In this Supper Christ secured that His friends would not say good-bye to the thought of Him, but would remember Him from age to age. The Lord's Supper sums up all the mystery of Christ and all the great doctrines of our Christian Faith, all the tenderness and pathos and hope of Christ and His redemption speak to us at this Table, as we hear Him say, "This do in remembrance of me."

I. We Remember the Life of Christ

On the Wisconsin monument to the memory of her young men who perished in the terrible stockade at Andersonville, Georgia, during the Civil War, are inscribed two lines from a stanza of Thomas Campbell's "Hallowed Ground":

"And is he dead whose glorious mind
Lifts thine on high.
To live in hearts we leave behind
Is not to die."

The remembrance of Christ and His glorious mind and life lifts our own souls on high. One of those who sat that night at the table with Jesus afterwards wrote of Him and He "left us an example that we should follow in His steps." And what a beautiful example it is that He left unto us! That very night He left a moving example of His humility, when, girding Himself with a towel, He, to whom all dominion hath been given, took a basin and washed the disciples' feet and told them that in the same spirit of humility and ministry they should deal with one another; "If I, then, your Lord and Master, have washed your feet, ye also ought to wash one another's feet, for I have given you an example that ye should do as I have done to you." Humility was our Lord's favorite virtue, and for those who work and worship together in the Christian Church, it is the virtue for which they ought to strive above all others. In almost the most beautiful chapter of the Bible St. Paul

says, "I say to every man that is among you not to think of himself more highly than ought to think."

When we remember the life of Jesus, remember His prayerfulness, how that night when He took bread, He gave thanks, and afterwards, in His sublime prayer He prayed for His disciples that they might be kept from the evil that is in the world and that might be one in Christian faith and love, remember, too, how Jesus resisted temptation and said to the Devil when He tempted Him, "Get thee behind Me!" That was something about Jesus that Peter was going to forget that very night. If he had remembered it, it might not have fallen.

When we remember the life of Jesus, remember His compassion and sympathy, His forgiving spirit, and how He prayed for those who crucified Him, "Father, forgive them, for they know not what they do." And we remember that beautiful and tender affection and loyalty which He showed to those men whom He ate this Supper. As the one who leaned upon His breast, and perhaps knew His heart better than any other, said, "Have I not loved His own, He loved them to the end." Thus all the strength and beauty of the life of Jesus rises before us as we sit at this table and hear Him say, "This do in remembrance of me." What about you and me since the Communion? How many times have you forgotten Him? Remember, then, the life of Jesus, and walk in His steps, for, as He says, "Whoso followeth Me shall not walk in darkness."

II. We Remember the Death of Jesus

In his account of the Lord's Supper, which is the earliest we have, St. Paul adds a word of his own to that sentence of Jesus, "This do in remembrance of me." This is what I have added: "For as oft as ye eat this bread and drink this cup, ye do show the Lord's death till He came." It is plain that Jesus laid special emphasis upon His death. That is the theme of the Gospels give so extraordinary space to in their brief biographies of Jesus. This is in contrast with all other biographies, and with other men. We celebrate the birth of the world's great men, but not their death. It is what we celebrate most of all in the history of Jesus, and what He asked us to celebrate most of all, is His death. By His death He asks to be remembered. He came into the world by the great miracle of the Incarnation when the angels sang, and shepherds and Wise Men came in adoration to His cradle. When He was baptized the heavens were opened

voice spake saying, "This is my beloved Son." When He conquered temptation and in the desert, the angels came and ministered to Him. When He was transfigured at Mount Sinai, Moses and Elijah appeared and talked with Him about His coming death on the cross, and again the Voice spake from the cloud, saying, "This is my beloved Son, in whom I am well pleased." After His death He arose again from the dead and appeared to His disciples, and after forty days He was taken up into heaven and a cloud received Him out of their sight. But it was not by His incarnation, or His Baptism, or His Temptation, or His Transfiguration, or His Resurrection, or Ascension, and not by any great deed which He wrought, or any sermon which He preached, but by His Death that we are asked to be remembered.

Why this preeminence to His death? Because of what His death meant. And what it meant He explained to the disciples just before He said to them, "This do in remembrance of me." He said that as He broke the bread which was to feed their bodies, so His death was broken for their spiritual nourishment, and as He poured out the wine for their redemption, so His blood was shed for the remission of sins. By this offering of Himself on the Cross, and by His death, He saves us. Then, then, in this Supper we remember the death of Jesus, we remember that we are sinners, and that it is only His death for us on the Cross that can take away the stain of our sinning and penalty of our sin. When we remember His death we cast all our trust upon Him for our salvation. When we remember His death we remember the worth of our souls. Sometimes we realize how unworthy we are, how unworthy even of what men do for us, and how much more how unworthy of what God has done for us. And yet, when we remember that Christ died for us we know the infinite value of our soul, because He paid so great a price to redeem our souls. When we remember the death of Christ, it strengthens us against temptation, for the memory of sin forgiven is like an angel with a drawn sword to keep us from the way of evil and of death. That is what the Psalmist meant when he said, "For thou, O Lord, there is forgiveness, that thou mayest be feared."

III. We Remember That Christ Will Come Again

St. Paul's comment on the words of Jesus says, "As oft as ye do eat this bread and drink this cup, ye do show the Lord's death till He come." He was going on the morrow

to a shameful, cursed death on the cross, and yet He had said that He would come again. If death had been the end, then the death of Jesus would never have been celebrated. But now we celebrate and show His death as a pledge of our faith that He will come again.

This was a death that ended death, and that leads to victory. By His Death and Resurrection Christ destroyed Him who had the empire of death, that is, Satan. Today we may think there are a few signs of that victory. We behold a church divided, a world in turmoil and darkness, and dreading another terrible Armageddon. It may look more like the victory of Satan than a victory of God. Yet whenever we celebrate this feast and show the death of Christ, we show the victory of His Kingdom. The dying Thief said to Jesus, "Remember me when thou comest in Thy Kingdom." If even a dying thief could see a Conqueror in that thorn-crowned Sufferer at His side, surely we can. As we celebrate the death of Jesus, we see here the light of the Everlasting Day. We hear the strains of triumphant music. "Steals on our ear the distant triumphant song." We hear Him who cried on the Cross, "It is finished!" Cry at length from the throne of a redeemed universe, "It is finished! The Kingdoms of this world are become the kingdoms of our Lord and of His Christ and He shall reign forever and ever." We hear Him say to all of us today, "Be of good cheer, I have overcome the world."

All this great work of Christ in His life, in His death, in His coming again, is for you, for me. That is the way to take it—He died for me. He loved me and gave Himself for me. Have you taken it that way?



JUNIOR PULPIT

Windows For The Soul

War is always a terrible and destructive thing. It destroys the good things as well as the evil. So, all over battle-torn Europe are the pitiful ruins of countless churches, some of them centuries old and magnificent buildings which took untold years to build.

Of course, destroying church buildings does not keep the people over there from having their church services of worship, and slowly they are using whatever they can get in the way of building material from the destroyed churches, and are building what they call "Notkirchen", or "need churches", churches to use until more beautiful churches can be built.

These "Notkirchen" are not very pretty church buildings. In fact they might look, from the outside, more like a roller-skating rink or even a dance pavillion, but what a church building looks like on the outside doesn't mean any more than what a person looks like on the outside. What goes on inside is what counts most in both instances.

There is one thing about these "need churches" which is especially significant. Instead of having tall, narrow, stained-glass windows of beautiful color and design, the windows are all made of plain glass, much like we have in our homes.

The walls of the churches, made often of brick and stone from other churches which the war destroyed, are high walls, maybe twelve or fifteen feet. On top of the walls is one long line of windows, one right up against the next, all the way around the walls. Then the roof is built from the top of the windows up.

Now, what do you suppose you could see, if you were seated inside such a church? You'd be sitting on a chair, or bench, or pew set on the floor. To see through the windows you have to look up, and all you would see would be the blue skies of the heavens and the white clouds floating over.

So it is in our lives. There is much about us which is not at all pretty to look at, much which indicates the presence of sin. But if we build our spiritual walls high and strong, and place our windows upon the top of the walls, our eyes will feast upon the beauty of the heavens, indeed.

Keep Hold On the String

It is a little early for us to begin to think about flying kites and yet just the other day, in advance of the kite season, two boys were having a lot of fun, for away up on the far end of the string they held, a bright red Bow-Kite, just a little red dot in the sky, was weaving back and forth and tugging on the string the boys held, as though it were something that was alive and trying to get away.

I wonder if you have ever stopped to think, when you have flown your kites or watched other boys flying theirs, just what it is that makes the kite fly as it does. Certainly it is because of no power in itself. A kite can't just get up and fly all by itself. Maybe you think it is the wind, blowing against the kite that keeps it up so high in the sky, but it is not the wind, at least not the wind alone, for even if a high wind was blowing, a kite couldn't fly at all, unless it was tied with a string, the other end of which was securely held down below.

You've seen what happens when a kite is flying beautifully and all of a sudden the string breaks. What happens? Why when the string is broken and the kite isn't held any more by the string, it flops around up there and then comes falling down, sliding from one side to the other just like a dead leaf falling from a tree. A kite isn't worth anything for flying unless a string holds it steady and makes it possible for the kite to climb higher and higher the stronger the wind blows.

Sometimes little folks feel that if they could just be free to do whatever they wanted to do and to go where ever they wanted to go, it would be a great deal sweeter and more enjoyable. But I tell you that you little folks, and we older folks are just exactly like kites. Unless we are held by the string of love and devotion, and trust, in our parents and in our God, we can never fly very high successfully, for it is only love and trust that keeps us steady and sure in our flight through life, when the winds of sin, and wrong doings and evil blow the hardest.

Little White Lies

I don't believe I have anything which I use more, or depend more upon to serve me than my watch. It has been serving me faithfully for years, always telling me the time about the time. But recently it started to fail a little bit. At first they weren't very bad fibs I told. It told me one day that it was three o'clock when as a matter of fact it was about five minutes after three. Then it got more and more careless about telling the truth. One day it told me that I had about ten minutes before it would be time for the bus to leave when I was to take me on a short but important trip and because I believed the watch I missed the bus and was very late getting to my engagement.

Well, when watches, or boys and girls can be depended upon to tell the truth all the time, it is pretty bad, so I took my watch to a watch doctor, a jeweler, and told him that although the watch had been dependable for years, I simply couldn't depend on it any more and I asked him if he could fix it.

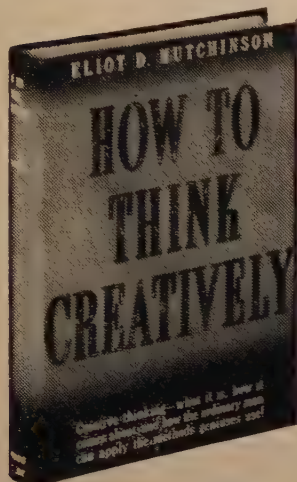
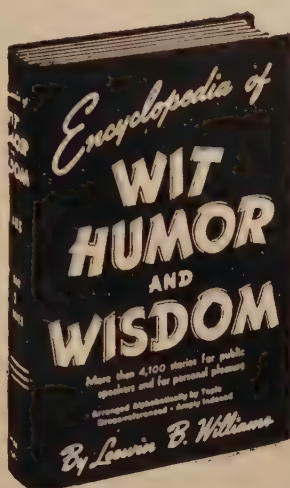
He put one of those magnifying glasses over his eye, opened the back of the watch and he could see the works inside, looked at them once and then turned to me and said that that was wrong was that there was a little something in the works, that it needed a cleaning and would not be hard to fix. Then he held the eye-glass so I could look through it at the watch. Without that glass the works look

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just as clean and perfect as could be, but when I looked through the glass which magnified everything, it was easy to see the little particles of dirt which made the watch run slowly and kept it from telling the truth. It didn't seem possible that the little particles of dirt, which I couldn't even see with my naked eye, could make so much trouble for me as it had when I missed my engagement.

However, that isn't so strange either, for it is the little things in life, taken all together, which are the important things. One tiny little spark isn't so dangerous. But put a lot of them together and they can make an all-consuming fire. One little drop of water isn't very important, but if there are enough of them the flood they make can destroy whole cities.

So, while one little bit, one tiny bit of dirt, whether it is in a watch or a heart, doesn't appear so very bad, when that little bit of dirt isn't cleaned out, it keeps growing and growing until the time comes when they can't be depended upon to tell the truth and who wants a watch or a friend who isn't honest. Do you?



ILLUSTRATIONS

Big Job or Big Salary

Deut. 7:6-11. "Know therefore that the Lord thy God, he is God."

Matt. 5:13-16. "Ye are the light of the world."

A committee representing the Standard Oil Company was anxious to secure a manager for a new division of operation to be opened in China. The qualifications were announced, and a young man declared he knew the one man who could meet all the requirements. He was 28 years old; had degrees from 3 colleges, had 3 years study and practice in the Chinese language, and had the full confidence of the Chinese. He was a natural leader. He was receiving \$600 a year as missionary.

The committee asked the young man to go to China and offer the missionary the position at \$10,000 a year. The offer was declined, and the wage was raised to \$12,000, then to \$15,000, but was still rejected. "How much do you want?" asked the agent; the missionary replied:

"The trouble is not with the salary; it is with the job. The job is too little. You offer me a *big* salary with a *small* job. I would rather have a big job with a small salary. I thank you for the confidence expressed in

your offer; but I feel I should be a fool quit winning souls for Christ, in order sell oil."

Divine Justice

1 Thess. 4:16-18; 5:2-3. "For when they say, Peace and safety; then sudden destruction cometh upon them."

Gal. 6:7. "Be not deceived; God is mocked: whatsoever a man soweth, shall he also reap."

"Furiously those rivers of ruin, floods of divine vengeance, rushed into the city, sweeping through the streets that leaped into flames at its approach, blistering, burning, baking to death its 40,000 trapped victims. The roofs on the housetops, the iron and steel utensils in the kitchens melted and ran through the gutters like liquid wax—so close were these horrors to hell on earth," said Dr. W. A. Maier in a Radio address, in describing the eruption of Mt. Pelee, May 8, 1902, on the island of Martinique, West Indies, as it wiped out the city of St. Pierre, its capital.

He goes on to describe the escape of a man from solitary confinement in the city prison who after 81-days of nursing was pronounced healed, and went forth to tell the world of men that his experiences and those of his 40,000 fellow-citizens are living testimony to the warning in Gal. 6:7, "Be not deceived; God is not mocked; as men sow, so shall they reap!" We need only look about us for proof of Divine Justice,—our own lives, our neighbors, our cities, our government, and in our churches.—*The Civic Bulletin, Albany, N. Y.*

Confidence

Hebr. 3:4-6. "Every house is builded by so and so man, but he that built all things is God."

"Some people develop self-distrust because they are barraged continuously with criticism without ever being commended," said Bishop L. L. Scaife of Western N. Y., at a father-son dinner at St. Clement's Episcopal Church. People develop confidence in their own power when they are taught they are created in the image and likeness of God, endowed with individual and special talents for accomplishing specific work on this earth, through the help and inspiration of the Holy Spirit, and the love of God. People who look upon themselves as the human instruments through which God's plan are carried out do not go astray nor lose confidence.

Character Expressed In Our Deeds

11:4. "Obey my voice . . . according to which I command you; so shall ye be people, and I will be your God."

It has been the misfortune of several once prominent Americans to have been trailed into notoriety or bitter disappointment by the letters they have written," writes J. S. Payton in his comments on the recent announcement that a letter from George Washington addressed to John C. Humphreys, American minister plenipotentiary to Spain, on a June day of 1796, had been added to memorabilia of the Father of our Country, and concludes with the expression of satisfaction that "when a letter of an American who stands first among its immortals is brought to light only to confirm and enhance his reputation for integrity and unselfish public action" it is an event in history. (*Story and Song* on page 31, Febr. 17, 1949, *Christian Advocate*).

Character is expressed in deeds of little people as well as in eminent leaders, and makes or breaks them just as truly.

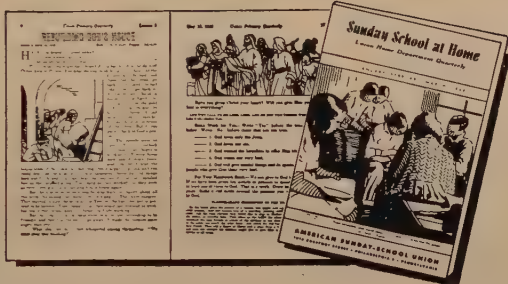
A Home-Maker's Prayer In the Hour of Trial

1 Thess. 5:17. "Pray without ceasing. . . ."

"There is always work to be done, and sometimes the hands that must do it are burdened almost beyond belief, but the spirit back of the hands has more to do with their weariness than the work itself. If God has full possession of your life, He will give strength. I know, for I have proved Him over and over," counselled the experienced homemaker and visitor. The younger and burdened woman answered, "It sounds good. I'd like to try it sometime, only—"

"Then let's pray about your weariness!" "Pray, here? among rows of jelly glasses,

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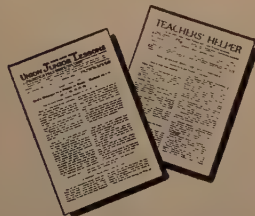


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dishes, and restless, quarrelsome children, and a floor littered with toys? How could you?

"You could, if you would," replied the visitor. "Shall we try? Prayer is not a matter of position or location, nor does it take time from your work in an emergency, like this. I used to pray while washing on the old-fashioned wash board." Quietly she said,

"Dear Lord and Father of us all, you see the burdens that are rolling in upon us, you know the work we have to do. Our own strength is not enough. Give us more strength. Help us to realize that you are with us all the time. Make us calm in the face of confusion, quiet in the face of storm. May we reflect the strength and sweetness of our Master as we go about our daily work. Amen." The younger woman stared in astonishment, saying, "I never knew you could pray while working," and with trembling lips offered her first real prayer for help in time of trouble.—*Adapted from "War Cry."*

Vicarious Suffering

Luke 19:41. "He beheld the city, and wept over it."

As a young pastor I had in my church at X—a young man by the name of Hants, who took a fancy to a young woman visiting the city; he took her riding, declared his affection for her, but she did not encourage him.

A young man by the name of Haws, thinking he had prior claim to the girl's interest, imagined himself wronged by the other man's attentions to the girl, contrived to meet him in a lonely place, and without warning, shot him through the head. The trial of the murderer was in our local court house. His parents were most excellent people, as were the parents of the victim. I watched the young murderer, and his mother, during the long days of the trial. Young Haws sat upright most of the time, smiled often, looked brazen much of the time, seemingly afraid at times, trying to play the role of hero part of the time, but indifferent most of the time.

But his mother!—his good Quaker mother, who realized what had happened to her pride and joy, whose hope for honor and a happy old age had centered in him; who loved him with a love surpassing his ability to understand,—she sat by his side, hour after hour, day upon day, suffering for him ten times, nay, a hundred times what he was capable of understanding.

I learned in that court scene how a mother's love can identify her with the plight of an undeserving son, how his sins could make her

suffering more real because of her love him, and through her presence learned so much of the manner in which a Loving Savior can identify himself with the plight of sinners, because he knows the worth of a soul to the depths to which it can descend through sinfulness, and the heights of Divine Grace to which it can attain through the help of the Holy Spirit—knowing this as we cannot understand, His suffering is more real than ours can be; His joy more real over the repentance of any sinner, than we can comprehend. —*N. C. Smith.*

Chatham's Bequest

Eph. 1:17-18. "That ye may know what is the hope of his calling."

Sir William Pynsent bequeathed his large and beautiful English estate to the Earl of Chatham, because he "greatly admired unselfish devotion to his country." The country lawyer, whose duty it became to inform Chatham of the great bequest, arrived at the Earl's house, and asked to see him. The doorkeeper informed him bluntly that "His lordship does not receive every countryman who comes to town." The answer was "No!"

Determined to carry out his commission, the country lawyer persisted, and an official overheard hearing his conversation with the doorkeeper, agreed to take a message to the Earl, but the answer was still "NO!"

"I have come all the way from Somersetshire to see him, and see him I must," replied the country lawyer, because his loss would be too great. The answer was still "No.!"

After several more refusals, the lawyer's persistency was rewarded; the Earl received him with the words, "I am so busy with affairs of state that I can give you three minutes." The patient lawyer, knowing the importance of his mission, unfolded the deed that was to make the poor statesman rich, and placed it before him, saying, "The importance of this document to you will explain itself."

With his mind still buried in political problems, the statesman heard only a jumble of words, and saw merely another legal document before him. He asked in despair, "But what has this to do with England? and with me?"

"Don't you understand that Burton Pynsent is yours, as a gift from Sir William Pynsent?" "Mine!" exclaimed the Earl, and at last was made to understand what riches had been given him in his friend's will.

Even more difficult is it for God's messengers to make men and women, absorbed

ss, politics, pleasure, or simple home
to realize what immeasurable riches for
worlds lie unappropriated in the "will
testament" of God Almighty, for those
will take time and thought to learn how
they really are.

I did not stop by sending a country
to bring the good news, and to whom
would not listen; God sent his only Son,
Christ, to live among men, and teach
personally of His Love for the creatures
His creation, and the riches in store for
who would take time to listen and read;
did more, He sent the Holy Spirit to
open the minds and hearts of those who
receive Him.—*Christian Herald.*

ing For Our Permission

9:20-26. "Hath not the potter power
over the clay?"

The story is told of Mendelssohn going to
the great Freiburg organ, and asking per-
mission of the aged custodian to play upon
the instrument. The custodian refused, not
wanting the visitor. However, he later granted
permission reluctantly for "playing a few
minutes." Mendelssohn took his seat at the great
organ, and soon the most wonderful music
came forth upon those near enough to hear;
the custodian hastened to the side of the artist,
asking his name. He stood humiliated at Men-
delsohn's side, saying, "And I refused you
permission to play upon my organ!"

Oh Great Artist of All Creation to each
of us, is seeking permission to acquaint us
with the beautiful and great things of which
none of us is capable,—to play upon the
instruments with which we have been endowed
through His love. We, like the aged custodian,
fail to recognize Him, and refuse Him per-
mission, and we miss the really great riches
of life. Why not permit Him to play "a few
minutes" as did the custodian of Freiburg?—
Freitag.

Paging Diogenes

Mrs. Bernard P. Alf, 123 Springville Ave.,
Buffalo, N. Y., hailed a cab recently on Main
St., Buffalo, N. Y., asking the driver to
"try" in getting her to a Parkside Lutheran
Church, as she was late to a Mother's Club Meet-
ing. Mrs. Alf reports, "I had been in the meeting
for 5 minutes when the driver (Pasquale J.
Blasio, 29, of 121 Schiller St., Buffalo) came look-
ing for me. He had four \$1.00 bills I had dropped
out of my purse in my haste."

Mrs. Blasio said, "I was worried for fear I
couldn't find the lady. I was afraid that was her
\$4.00."

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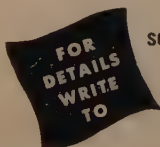


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BOOKS

THE ENGLISH NEW TESTAMENT.

By Luther A. Weigle. Abingdon-Cokesbury. 158 pp. \$2.00.

This is a readable, synoptic history of the English New Testament from Tyndale to the Revised Standard Version. It is based on a series of Cole lectures given by Dr. Weigle at Vanderbilt University. It is primarily an account of the difficulties involved in translating the Bible into a contemporary language and of the necessity of those translations. This is a "must" book to the proper understanding of the Revised Standard Version of the New Testament and of the coming Old Testament edition. The translators of the Revised Standard Version have not aimed at a popular translation or a literal translation but a modern classic translation. Its crucial test will come in private and public worship. Says Dr. Weigle, "One thing is sure: the English-speaking world will not always be content with a version as faulty as the King James is now seen to be. If it should appear that the present committee has failed, some other company of revisers will in due time succeed." This would be an excellent book for reference reading in a Bible study course.

Dr. Luther A. Weigle has been chairman since 1980, of the American Standard Bible Commission which has been in charge of the translation of the Revised Standard Version. Since 1924 he has been Sterling professor of religious education at Yale University, since 1928, dean of the Yale University Divinity School, and since 1946, president of Yale-in-China. —*Meredith J. Sprunger.*

TO FULFILL THIS MINISTRY.

By William C. Martin. Abingdon-Cokesbury. \$1.75.

The greatest need of American Protestantism today is reinvigoration at the parish level. It is not likely that this can be achieved by weekly preaching to the one-third or less of the listed membership which attends Sunday morning worship. A winsome and selfless pastoral ministry must also be provided. The failure of many seminaries to recognize this fact makes Bishop Martin's volume particularly opportune. It is unusually good reading and the contents possess the authority which comes from rich experience and skilled observation. The author was formerly a successful pastor and for the past decade has held a position which called for the constant scrutiny of ministerial competency. He puts the local church at the center and proceeds to discuss how pastors can get along with laymen, how they can express the indispensable urge to evangelism, and how to deal with a number of the handicaps to pastoral effectiveness. Uniquely valuable in a treatise of this type is the chapter on ecumenical thinking and practice which relates the ideal and the actual in happy fashion. The book is almost a "must" for young preachers and it offers hope of salvation to those older men who have become stalled in the quicksands of a routine ministry.—*Edward Laird Mills.*

BEARING WITNESS TO THE TRUTH.

By Harold Cooke Phillips. Abingdon. 219 pp. \$2.50.

This is the latest volume of the Lyman Beecher "Yale" lectures on preaching. It may be unnecessary to note that Dr. Phillips has been pastor of the First Baptist Church of Cleveland, Ohio, for over twenty years, and is widely and well known as a preacher. His chapter headings indicate the development of his theme: What Is Truth?; Truth As Moral Reality; Ways of

Knowing the Truth; The Sermon And the Truth; Preacher And the Truth; Christ the Truth. Truth, objectively real; man never creates it but only covers it. It is the keystone in the arch of life. It is a vitality and resilience greater than fact. It is eminently triumphant. "Keeping our theology in contact with morality would make our religion real to us as individuals, more socially effective, (and) more like the religion of Jesus." Truth can be found "mainly in five ways; authority, reason, intuition, experiment, revelation." In chapter four he lets us look for a little while into his own methods of preparation, and then turns to the building of the sermon. He finds the literary marks of the sermon in Father Mapple's sermon in *Moby Dick*: biblical; relevant; timely; direct; vivid; pictorial; stopped when he gets through. For the spiritual marks of the sermon turns to Father Mapple's pulpit, a high one into which he climbs by a rope ladder, which he pulls in after him. So the suggestion that the pulpit should be firmly strung attached to it. From an angel's face, bathed in sunlight, painted above the pulpit, comes the suggestion the "source of illumination transcends the preacher." The illumination is of both the preacher and the sermon. The front of the pulpit was shaped like the hull of a ship, so "movement, direction, adventure." This chapter is worth the price of the book. Chapter five needs to be read by many of us for the good of our ministerial souls. Chapter six will have many sighs: "O could I speak the matchless worth." This volume takes its place with many of the great from Becon, and it is fully worthy of its place.—*William T. Paterson.*

RELIGIOUS LIBERTY. By Cecil Northcott.

Macmillan. 128 pp. \$2.00.

This little volume by the well-known Home Secretary and Literary Superintendent of the London Missionary Society is packed full of substance, written in a clear, logical, convincing style of which the author is a master. It should be widely read both for the soundness of its contentions and for the enduring importance of its subject. He discusses the nature of religious liberty, follows its fortunes through the history of various lands and cultures, and grounds it in natural right, reinforced by the Christian belief which links it with the Law of God whose revelation we see in Christ. A survey is taken of the world-wide condition of religious liberty today, and of the challenge to it in Russia, in Islam, and by Rome. The position of Rome is fairly and clearly stated and shown not only by official pronouncements but by practice in lands where Rome is supreme to be on principle opposed to the religious liberty of the individual or state. The author concludes with a plea for tolerance and respect for the individual man. We in America have grown up in a country unique in the world having begun with the principle of the separation of church and state and the worth of the individual not to be awakened by a book like this to a consciousness of our priceless unappreciated privilege and of the necessity of guarding it and sharing it with other nations of the world.—*Paul H. Roth.*

THE AIRWAVES PROCLAIM CHRIST.

By Walter A. Maier. Concordia. 297 pp. \$3.00.

This is the seventeenth volume of sermons preached by Walter A. Maier. Its title is: What Is Truth?; Trust As Moral Reality; Ways

hundred stations. Here are the same stout, pointed and timely themes with which all preachers are familiar. Dr. Maier never gets far from the Bible. He quotes Scripture freely, and appropriately and full of meaning. It is most fitting to note the variety of his starting-points: great of World War III; euthanasia; the amazing multiplication of a cubic inch of wheat; Reformation day; dynamite discovered in a home attic; the causes of great wars; etc. The sermons are well read. Here is clear exposition, deep faith, strong faith, bringing courage and strength. It is little wonder that Dr. Maier's mail comes from every corner.—*William Tait Paterson.*

WARD THE GREAT AWAKENING.

Winney W. Powell. Abingdon-Cokesbury. 173 pp. \$2.00. This is an exceedingly stimulating book which is both historical and personal illustrations. The purpose of the book is to reveal the need of an evangelistic gospel with the fundamental purpose of winning men to Jesus Christ and the way of the kingdom. Historically the book shows the cycles of faith and doubt; the universal impulse within men to give themselves to God, and the policies and procedures used by great preachers to bring about the great awakening. The author leaves no doubt that the world is suffering from its failure to consecrate itself to God, and that nothing that either the world or the Church offers otherwise can take the place of genuine conversion.

The author does not discredit the varied purposes of the Church, but consistently reminds the reader that the primary business of the Church is to win men to the Christian life. Some of the chapter titles reveal the position of the writer. They are "Stand Upon the Rock," "The Impregnable Rock," "The Shadow of the Cross." Even though more emphasis could have been placed on the social application of the Christian life, the social and political results that come therefrom, it is nevertheless a helpful book that calls the reader to his fundamental work. If the world is to be saved from catastrophe what the author so graphically proclaims must be followed.—*A. Wallace Copper.*

KEEPING MEN ON THEIR FEET.

Frederick K. Stamm. Harper, 192 pp. \$2.00. These 24 messages from the Chicago pulpit and the C. microphone of Dr. Frederick Stamm, met with a response that he offers them in a book to which has given the title of his life work. (from Job 1, KEEPING MEN ON THEIR FEET. The dangers which get men down, he shows to be common and universal. The solution is equally practical, that we change our minds, put our religion to work and create a better world. The seven parts of the book take the reader from "A Man's Struggle with Himself" to "Man's Ultimate Hope," by bringing one to face alternatives, despair or faith, and by encouraging one to "Pitch Your Tent and Build an Altar." Such altar religion will not be a mere opiate to deaden the soul, a refuge from ill fortune, nor immunity to disaster. Its fire should rid one's life of unworthy superstitions about God, and make his "tent" worthy of God's occupancy. Then, by tending that fire he receives the assurance his life is a God-given vocation, so he will be lifted above obstacles, conquer his fears, and be rid of his inner evils. The resurrection and the continued life of the church are evidences of the truth of Jesus' words which, made a part of men's lives, bring his hope to realization.—*Major Claude Hammond.*

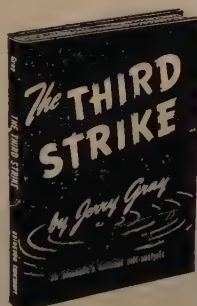
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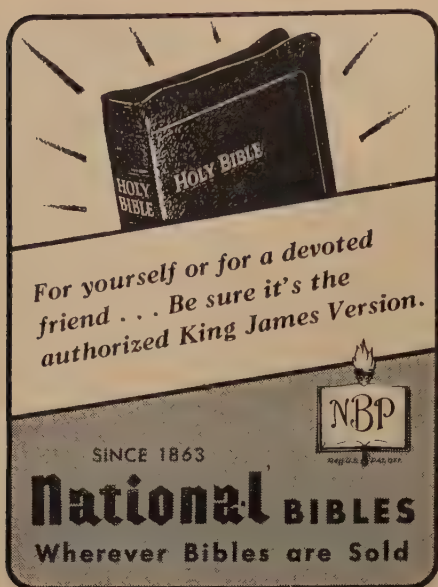
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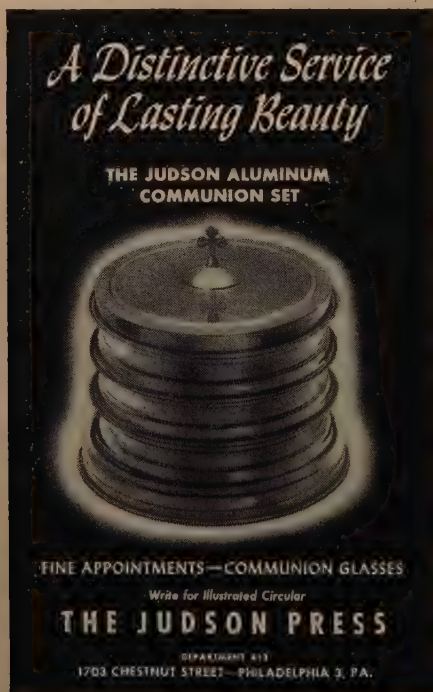


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NOTES ON THE DOCTRINE OF GOD.

By Carl F. H. Henry. Wilde. 151 pp. \$1.50.

It was interesting that while reading this book, I should throw out his word about American the getting too far from the Bible. This little volume not, Dr. Henry speaks of his book as "footnotes of doctrine of God." The chapters are lessons presented to a college students' Sunday School class, and I worked over in Seminary classroom. He argues the case for "God as personal and self-revealing, a almighty Father, as a God of holy love, as a supreme over, yet vitally concerned in, the ever time, and as triune." He quotes freely from writers, both pro and con, but his own conclusions backed by Scripture, and soundly most of the Dr. Henry is professor of Philosophy of Religion at Fuller Theological Seminary (Baptist) in Pasadena. He holds several degrees and is a member of three or four societies interested in theology and Biblical instruction.—*William Tait Paterson.*

THE FABULOUS "DUTCH" ZELLERS.

By Raymond J. Jeffreys. Capitol College Press, Columbus, Ohio. 205 pp. \$2.50.

Raymond J. Jeffreys, in graphic, terse prose, tells the interesting story of one who, in the latter part of the nineteenth and well beyond the first quarter of the twentieth century was both notorious and famous up and down the Ohio River Valley from Pittsburgh to Paducah. The man, "Dutch" Zellers, a juvenile delinquent, leader of a tough gang of youngsters who once terrorized East Liverpool and the surrounding towns, later still a bandit and robber, who after years spent in various prisons, finally graduated to the genteel vocation of legging and running speakeasies.

This for years was his mode of life until Sunday came to East Liverpool. Jeffreys has captured the mood of expectancy as East Liverpool prepared for his coming, the later ebullience of a community changing under the dynamic preaching of a great evangelist. It was not until the very last moment of the campaign that "Dutch" walked the salvation trail. But no one experienced a greater change of heart than did "Dutch."

The infamous bandit who was, despite all his faults, a friendly, warm-hearted individual who would stop at a bank one day and then use the proceeds of his robbery to relieve the distresses of impoverished neighbors, became after his conversion a police officer, Anti-saloon League worker, and an enforcement officer for the Ohio Liquor Control Commission. He devoted the first part of his life to various rackets, but he became, in the latter part of his career the nemesis of all varieties of racketeers.

Having recently lived and worked in one of the cities of the Ohio River Valley, the reviewer has no issue with the author at only one point of his story. In his "Acknowledgments" the author says, "By telling the thrilling life-story of the fabulous 'Dutch' Zellers, with his sensational experiences both in the underworld and later as a police officer, I want to make it clear that the beautiful Ohio River Valley is no longer the scene of lawlessness . . . but is a rich and prosperous valley of successful and happy people . . ." Unfortunately this is only partly true. There is still a great deal of graft and corruption and racketeering in the Valley: men of "Dutch" Zellers' integrity and courage are needed again to clean up the valley.—*Norman E. Nygaard.*

The law of the body is gain; the law of the soul is sacrifice.

Mid-Week Suggestions

Our Legacy

Organ: "Vision"—Rheinberger.

Vocation: "One thing have I desired of
Lord, that will I seek after; that I may . .

(Psalm 27:4)

Hymn: "God is Calling."

Psalm: 101, responsively.

Hymn: "My Faith Looks Up To Thee . . ."

Scripture: Matt. 21:1-22.

Hymn: "My Hope is Built on Thee . . ."

Meditation: Holy Week, which to the Christian
is the greatest event in human history, is
something apart, from all else in our experience.
It is a unit, like a bound book, beginning with a
phant parade in the city of Jerusalem, with
bands doing homage to a humble-appearing
man, riding upon an ass; carries forward through
a week of prayer, anguish, cruelty, death, and—
with the most important event known to man—
the Resurrection of Jesus from the dead!

For many of us, the story of this greatest of all
events, has been a familiar story since childhood,
and we accept it, as a matter of fact, thus losing
its startling, overwhelming drama, with thousands
of people taking part, with the central figure, God,
riding upon the earth as a humble citizen, trying
to teach mankind what God is like,—his
justice, his greatness in sorrow and for-
sakes.

Why was this greatest of all dramas enacted in
human history? No, not to inaugurate a president,
to crown a king; no, not to raise money for a
any project. God, the creator, of all things, had
been waiting for thousands of years to teach men how to
live so they might be worthy of His Love, and
of His everlasting Life. Because men were so busy about
their own, unworthy things, growing more and more
disobedient to God's laws, God permitted
His Son, Jesus, to come to live among men, to
obey them God's will, and to offer His life in
exchange for the forgiveness of the sins of mankind
toward God; then, the great climax, coming forth
from the tomb to walk among his followers, showing
them how one day all the faithful will be
led forth by the Father-God. This greatest of all
events concerns us,—you, and you, and you, and
this event is more important to each of us,
than all other events in history put into one—its
salvation is everlasting to each of us,—if we will
accept it!—(Joseph Clare, D.D.)

Hymn: "O Master, Let me Walk with Thee."

Prayer: (For grace to understand the meaning of
the coming of the Saviour and Redeemer to us,
individually. For grace to accept the greatest of all
events, redemption and everlasting life)

Hymn: "Hark, Hark, My Soul."

Benediction.

Organ: "Lento"—Kroeger.

The Cross! Offence and Glory!

Organ: "Magnificat in F Major"—Clauss-

Prayer: "Show me thy ways, O Lord; teach me
thy paths. Lead me in thy truth, and teach me: for



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thou art the God of my salvation; on thee do I wait all the day."

Hymn: "My God, How Wonderful Thou Art."

Psalms: 27, responsively.

Hymn: "My Faith Looks Up to Thee."

Scripture: Luke 23:1-26, 32:47, 50:24:1-7. I Cor. 15:3-5.

Hymn: "My Hope is Built on Nothing Less"

Meditation: The accusers, the judge, the man who saw in the cross the degrading spectacle which them was both the greatest cruelty they could do upon this man, Jesus, by some accused, by others claimed innocent; and the greatest humiliation he could devise, believing thus to erase and efface his teachings, his influence, and his memory.

To the Apostles, it was the end of their hope for a new kingdom upon earth, in which they were to figure as first citizens.

To the man on the cross, it was the consummation of the revelation regarding his mission on earth, his final submission in the drama of Divine Love, climaxed in the fact of Redemption.

The CROSS has become the symbol of love, hope—yes, the assurance of Life everlasting. There is no interpretation for the Cross, except God and love for man; Divine Personality, and its sovereign power, dignity, singleness of purpose, highlights the Cross, and makes it stand out as a world symbol of all that is good, clean, dignified, considerate in its dealings with fellowmen;—more, it is the symbol of regeneration to the sinful, the sodden, the unbeliever, the scoffer,—waiting for acceptance.

The Cross, turned from a thing of hate, crucifixion, degradation of the human body and spirit into a shining symbol of love, forgiveness, compassion, everlasting glory through Jesus Christ, the Son of God, and Saviour of mankind.

Hymn: "Jesus, Saviour, Pilot me."

Reader:

"Son of God, 'twas love that made Thee

Die, our ruined souls to save;

'Twas our sins' vast load that laid Thee

Lord of Life, within the grave;

But Thy glorious resurrection

Show'd Thee conqueror o'er the tomb;

So the saints by Thy protection

Through Thy work shall overcome."

Hymn: "My God, How Wonderful Thou Art."

Prayer: (For understanding of our individual part in the fact of the Cross, which we commemorate on Good Friday.)

Hymn: "Light of the Anxious Heart."

Benediction.

Organ: "Benedictus"—*Aloek.*

(Readers who desire a Bible Drama for Lent Week, requiring a minimum of preparation, highly dramatic, will find "Thirty Pieces of Silver" on pages 382-385, March, 1933 issue of *The Expositor*).

The nation had a higher income and gave more of it to charity in 1948 than ever before in its history, according to Golden Rule Foundation, Dec. 1948. Charles V. Vickre, Foundation President, reports only 1% of the country's record-breaking \$227,000,000,000 went to charities, when even in the worst years of the depression, charity got 5%.

Mortgage

(page 113)

of persons banded together in the business of mortgaging your life to God. We believe that if we can get you so obligated to church and its beliefs you cannot break away from it. You see, God will so completely own you that you will no longer want to get away from Him. In Him there is joy, peace, affection, harmony, perfect love, honor, justice . . . all the really good things of life.

About that mortgage on you . . . who owns you? You have the possibilities of selling out the finest things in life and they will claim you. (Or you can sell cheaply so that in the end the transaction will be yours. When Dr. Tischendorf visited St. Catherine's Convent, he discovered unlearned people using the pages of a Bible manuscript for scratch paper. It turned out to be an important document in the history of the Bible and was later purchased for a million dollars by the British Museum. It is like that. Some of us use the most precious thing in the universe, our lives, merely for trivial uses. Others seeing the same opportunities take advantage of them and convert life into a thing of joy and usefulness. We give the mortgage to God.

Credibility

(page 99)

As we have said, "I don't know what I would have done in the time of need apart from my Christian faith in God!" What a glorious and sufficient Gospel is set forth in that blessed book of hope, the New Testament: "—that we may not grieve as others do who have no hope. For since we believe that Jesus died and rose again, even so, through Jesus, God will bring with Him those who have fallen asleep." In a faith, far from being unimportant, assures the difference between life and death, victory and defeat. And to have it you must possess it and with God's help, live and triumph in it!

Dr. E. Stanley Jones tells of the two young students who addressed an elderly man, whom he knew to be a radiant Christian, as follows: "Tell us why you believe that Jesus rose again?" "Well," said the old man, "one reason is that I was talking with Him just this morning!"

The American Friends Service Committee announced that it will use its share of the 1947 Nobel Peace Prize money "in an effort to improve Russian-American relations." (New Haven, Conn.)

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World Cooperation

(From page 95)

and throughout the world telling how to the world, when they can't even run their own lives, their own business, or their own homes along the course of moral honor and social decency. Better lives—more conscious lives—are absolutely essential on the part of all who really want a better world, and especially on the part of those who presume to be direct in the effecting of a better world. Our talk about cooperation is but mere prattle unless we are morally qualified and will actually, to cooperate in every realm of life.

There are those who believe that the basic problem in the world's disordered condition is the economic problem. Others believe that the basic problem is the difference of ideologies. Others believe that the basic problem is political. All of these factors enter in, and those who believe that the basic problem is spiritual have the correct interpretation of the situation. Certainly the clash of national interests is ostensibly responsible for keeping various nations from cooperating as they should. But if the spiritual factor were recognized as the major concern of the nations of the world at large, everything else that stands in the way of cooperation, peace, and progress would speedily give way. And until the nations realize this fact will they be able to get together in any truly significant cooperative effort. Let the nations since the making of The Golden Rule the basis of their considerations; and world cooperation, world peace and world progress will follow as naturally as the day follows the night.

World cooperation in the minds of men asks that each nation shall meet the other nations half way,—that each nation shall be willing to do what the other nations are doing to do toward the effecting of world order. But the situation calls for infinitely more than that. It calls for each nation to be willing to go all the way in meeting the other nations. It calls for the stronger nations to make their contributions according to their strength. To whom much has been given, of them much shall be required." The nations which suffered the least from the war, for which every nation was responsible,—of them is most expected. Because of this fact, what a tremendous responsibility rests upon our nation — a responsibility which cannot be met under the inspiration of the Christian dynamic which springs from the conviction that "In as much

There is hope for the man who doubts or inquires; none for the indifferent.

INDEX MARCH, 1949

GENERAL		JUNIOR PULPIT	
Reviews.....	122	Hold on String.....	116
Internes.....	107	Little White Lies.....	116
Union Sermon, McCartney.....	113	Windows for Soul.....	115
	101	CHURCH METHODS	
Chl.....	100	Bequests.....	106
Illism.....	103	Clergy Air Fares.....	105
Week.....	106	Clergy Internes.....	107
Friday.....	102, 110, 114, 125	Encyclopedia of Humor.....	105
itions.....	118	Evangelism.....	103
Sermons.....	115	Family Week.....	106
Activities.....	103, 106	Good Friday.....	102
ees, Living.....	110	Lay Activities.....	106
es.....	102	Palm Sunday Service.....	104
Week Suggestions.....	125	Picture Dictionary.....	105
Sunday.....	104	Rural Life Sunday.....	106
ns Education, mond.....	95	Thought For Day.....	104
Life Sunday.....	106	Youth Program.....	107
ss.....	108	MIDWEEK	
Abiding.....	111	Cross, Offence-Glory.....	125
Program.....	107	Legacy.....	125
ILLUSTRATIONS		SCRIPTURE TEXTS	
Big Salary.....	118	I—Illustrations.....	
ter-Deeds.....	119	O—Outlines.....	
ms Bequest.....	120	P—Prayers.....	
nce.....	118	S—Sermons.....	
Justice.....	118	Deut. 7:6-11 (I).....	118
f Trial.....	119	Jer. 2:34 (I).....	92
Suffering.....	120	Jer. 11:4 (I).....	119
g Permission.....	121	Matt. 5:13 (I).....	118
		Matt. 21:1 (P).....	125
		Luke 12:20 (S).....	111
		Luke 19:41 (I).....	120
		Luke 22:19 (S).....	113
		Luke 23:1-26 (P).....	126
		Luke 23:34 (S).....	110
		John 1:15 (S).....	108
		Rom. 9:20 (I).....	121
		I Cor. 15:3 (P).....	126
		Gal. 6:7 (I).....	118
		Eph. 1:17 (I).....	120
		I Thess. 4:16 (I).....	118
		I Thess. 5:17 (I).....	119
		Hebr. 3:4-6 (I).....	118
ARTICLES		SERMONS	
ation, Helfenstein.....	96	Union, McCartney.....	113
na, Young.....	101	n Darkness, lvey.....	108
ng Religion, Richmond.....	95	ge on You, James.....	111
ef, Meckel.....	98	rst Cry, Wyle.....	110

you have done it unto one of the least of these, you have done it unto Me."

The only prospect of effective World Cooperation is found in the universal, sincere acceptance of His Commandment,—“Thou shalt love the Lord thy God with all thy heart and with all thy mind, and with all thy strength—and thou shalt love thy neighbor as thyself.” There is no prospect of World Cooperation except as men and nations are motivated by love and good-will that is inspired by faith in the Fatherhood of God, and by loyalty to Christ, the Master of men. Christian faith is the only tie that can bind the world together in a brotherhood of good-will and cooperation.

...tter sit in the back seat with God; front seats are crowded with earthly potentates.

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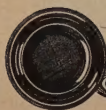
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Meneely Bell Co.....125
Schulmerich121

BIBLES

National Bibles124

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Ashtabula Sign Co.....127
W. L. Clark Co., Inc.....128

CANDLES & CANDLE SETS

Emkay Candles 94

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Monroe Co.125
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CHURCH BULLETINS and PAPERS

Eecl. Art Press.....128
NATIONAL RELIGIOUS
PRESS 91
Woolverton130

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Joephinum Furniture131
Manitowoc Co.125
Redington & Co., J. P.....126

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Goodenough & Woglom.....126
Judson Press124
Sanitary Com. Service.....128

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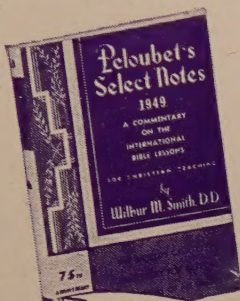
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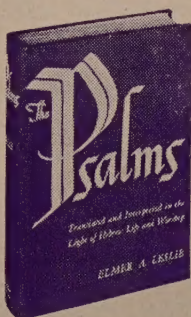


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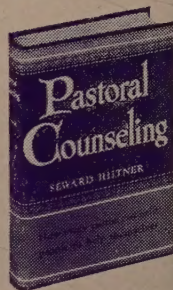
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